

373.73 H659A c.1

Hinchman, Walter Swain

The American school : a study

R.W.B. JACKSON LIBRARY

OISE CIR



3 0005 02024 7444

THE AMERICAN BOOKS

THE
AMERICAN
SCHOOL

THE LIBRARY

The Ontario Institute
for Studies in Education

Toronto, Canada

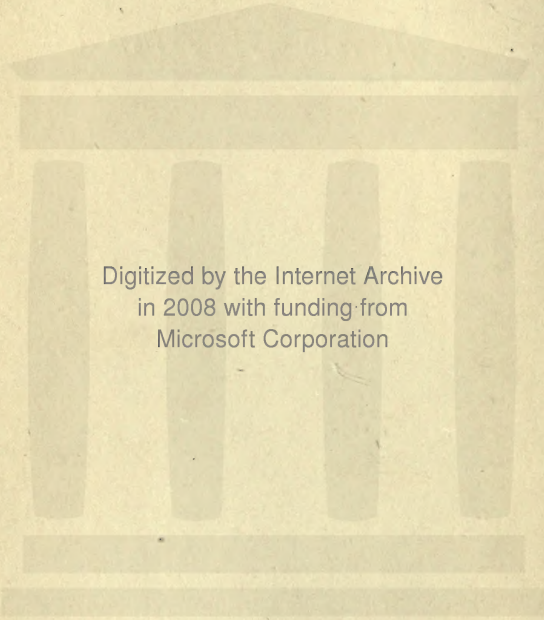


LIBRARY
THE ONTARIO INSTITUTE
FOR STUDIES IN EDUCATION
TORONTO, CANADA

MAY 2 1968

BENELL BOOKSHOP

\$3.75



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

THE AMERICAN BOOKS

A LIBRARY OF GOOD CITIZENSHIP

“The American Books” are designed as a series of authoritative manuals, discussing problems of interest in America to-day.

THE AMERICAN BOOKS

THE AMERICAN COLLEGE	BY ISAAC SHARPLESS
THE INDIAN TO-DAY	BY CHARLES A. EASTMAN
COST OF LIVING	BY FABIAN FRANKLIN
THE AMERICAN NAVY	BY REAR-ADMIRAL FRENCH E. CHADWICK, U. S. N.
MUNICIPAL FREEDOM	BY OSWALD RYAN
AMERICAN LITERATURE (TRANSLATED FROM THE GERMAN BY JULIA FRANKLIN)	BY LEON KELLNER
SOCIALISM IN AMERICA	BY JOHN MACY
AMERICAN IDEALS	BY CLAYTON SEDGWICK COOPER
THE AMERICAN SCHOOL	BY WALTER S. HINCHMAN
THE FEDERAL RESERVE	BY HENRY PARKER WILLIS

*(For more extended notice of the series, see the last pages
of this book.)*

The American Books

—
**THE
AMERICAN
SCHOOL**

A Study of Secondary Education

BY
WALTER S. HINCHMAN, M.A.

English Master in Groton School



GARDEN CITY
DOUBLEDAY, PAGE & COMPANY
NEW YORK
1916

Copyright, 1916, by
DOUBLEDAY, PAGE & COMPANY

*All rights reserved, including that of
translation into foreign languages,
including the Scandinavian*

BIOGRAPHICAL NOTE

Walter Swain Hinchman was born September 13, 1879, at Burlington, New Jersey. His schooling was in Philadelphia; 1896-1900 he studied at Haverford College, and in 1900-01 as a postgraduate at Harvard. 1901-03 he was teacher of English at Groton School, Massachusetts; he then spent a year studying at Berlin University, and since 1904 has continued as English master at Groton. He is active in the New England Association of Teachers of English. Mr. Hinchman obtained the degree of M. A. at Haverford in 1903. He has also had considerable opportunity to study the methods of the big English "public schools."

Mr. Hinchman is the author of a number of articles on educational topics. His published books have been "Lives of Great English Writers" (1908), "Selections from Matthew Arnold" (1910), "The Autobiography of Holmes Hinkley" (1912), "A History of English Literature" (1915). Also "Tintagel and Other Poems" (1910), and "William of Normandy," a play in verse (1910).

PREFACE

THE main purpose of this book is to interest the parent, quite as much as the teacher, in the problems which confront American secondary schools. Americans pay more for their education than any people in the world; and though it may seem to the educator that they might reasonably pay yet more, it is not so much to the point to urge greater appropriations as to show what education may do and to interest the citizen in the problems connected with it. He will not be likely to appreciate its importance just because he pays high for it; but he will be ready to pay high for it if he appreciates its importance. And the great thing, above and below all, is that he shall appreciate its importance, for no system of education can relieve him of his office of chief teacher of his children.

Though the title of the book is "The American School," it deals primarily with the secondary school. In such limited space it seemed better to restrict the field than to attempt to cover the

whole matter of school education; but five of the twelve chapters do touch questions pertinent to the elementary as well as to the secondary school. The secondary school, indeed, is itself far too large a subject for adequate treatment in a small volume; and on this account, instead of seeking to crowd in mere mention of all sorts of problems, I have selected six which seem to me of outstanding and national importance. As it is, I have been forced, in such brief compass, to indulge in rather more generalizations than I could have wished; since generalizations always carry a large probability of error. For the sake of clearness, but at the risk of some repetition, it seemed wise to separate the statement of the facts concerning our schools (chapters III-V) from the discussion of the problems (chapters VII-XII) and to include two chapters (II and VI) dealing with broader aspects than an entirely specific consideration of schools would imply.

It is impossible to acknowledge fully my indebtedness, for such an acknowledgment should include many unrecorded expressions of opinion, some of them quite "by the way," which friends have unwittingly supplied. I feel under special obligation, however, to Professor Henry Fairfield

Osborn, President of the American Museum of Natural History, for his interesting and lucid exposition of "productive" education.

WALTER S. HINCHMAN.

Groton, Massachusetts,

June 27, 1915.

CONTENTS

PREFACE	vii
CHAPTER	PAGE
I. THE PARENT AND THE TEACHER . .	3
II. EDUCATION	12
III. THE PUPIL AND THE SCHOOL . . .	31
IV. WHAT THE SCHOOLS DO	49
V. TEACHERS	74
VI. SOME AMERICAN TRAITS	88
VII. THE SCHOOL OF TO-MORROW . . .	104
VIII. THE TEACHER PROBLEM	129
IX. THE CURRICULUM	154
X. METHODS	179
XI. ATHLETICS	199
XII. MORALITY AND RELIGION	213

THE AMERICAN SCHOOL

CHAPTER I

THE PARENT AND THE TEACHER

WHEN Mr. Macey, of "Silas Marner" fame, pronounced the truth that "There's allays two 'pinions; there's the 'pinion a man has of himsen, and there's the 'pinion other folks have on him"—he might have been talking specifically of parents and teachers. There is, of course, a great deal of good will on the part of many parents and teachers, and an earnest desire to coöperate on the part of some; but there is not very often a clear understanding of the coöperative work to be done. In many cases, moreover, the opinions of the one about the other are strong and divergent.

If we meet occasionally the old-fashioned parent who pretends to his boy that the teacher is infallible and who admonishes the child to be "respectful," we meet also the parent who openly lets his boy know that he thinks there is a good deal of nonsense about the time-worn tasks of the school, who boasts that the grammar or

Latin, or whatever, which he once studied never has done him any discoverable good, or who condones in the moral field what the school condemns. Within the school, on the other hand, is a teacher who is doing his best to teach the child that no one, not even the teacher, is infallible, and who cares a lot more about enthusiasm than respect; and there is another who finds all his slow-built work demolished by the father who evidently sends his boy to school to satisfy a perverse custom. Examples might be multiplied. Certainly in the teacher's opinion many parents either don't know or don't care what he is trying to do; and, whether ignorant or indifferent, usually thwart his efforts. The few bright exceptions serve only to emphasize the instructor's sense of isolation and futility.

From the educator's point of view the whole may be symbolized by a certain conversation between a father and a teacher. The parent explained that his boy was very intelligent in many ways, but that the college entrance examinations offered unusual difficulties; how about removing him from school and having him coached by a special tutor? In this particular case there were no real complications: the boy

was young for his class, in good health, lazy. The teacher, feeling that the boy should not be spoon-fed, took occasion to point out that it was a pity to think of the examinations as an end rather than as an incident of education, and suggested that the boy be kept an extra year in school—or, if the examinations were after all insuperable, that he be set to work where his alleged intelligence would count. The parent had only one answer, “The boy *wants* to go to college next fall”—and from this judgment there was no appeal.

But the case is not one-sided; there’s the other “’pinion.” “I should like to talk to that teacher,” a parent may frequently say, “and to understand what he is trying to do, but he himself doesn’t seem to know”; or, “He hasn’t the remotest idea of what life is outside his little monastery”; or, “I want the boy to learn how to use his head and hands together and he is given Latin”; or, “I want the boy to *learn* Latin, and all he learns is to repeat paradigms like a parrot.” This list might be extended, too. The teacher frequently fails to realize that the parent, who produces both the child and the revenue, is an “interested party.”

There are indeed exceptions, as intimated;

and it is fortunate that they are increasing, that there have recently been comforting instances of coöperation on a large scale: parents and teachers conferring amicably together on such vital questions as theatre-going and the proper use of vacations. It is nevertheless true that parents too generally look on teachers as either infallible or fools, and that teachers too generally look on parents as either ignorant or indifferent. It is not that the views are correct, fortunately; it is rather that their being held points to a failure to realize at all fully that both parent and teacher, working harmoniously together, are necessary to the right education of the child. A father, bringing his boy for the first time to one of our large Eastern academies, spent the day looking about, talked with most of the teachers, and at the end admitted to the principal that he had been delighted to find such an intelligent set of men—"Why, most of them," he thought, "could make their living in other walks of life." A headmaster, looking from his scholastic angle, said with surprise, after talking to a parent, "Mr. Jones may be a poor lot himself, but, you know, he really wants his boy to be the right sort." These late discoveries might be only humorous if it were

not that the child is the victim of the situation, the "vile body" under treatment. What of him?

It is with the purpose of considering secondary education as a process which *concerns the pupil* and in which *both parent and teacher* have parts that this book is written. It will discuss problems that concern both; always, it is hoped, with the discussion determined by what the result may be to the pupil. It is not enough for the teacher to administer faithfully the technical details of his work; nor is it enough for the parent to support unthinkingly, blindly, the work of the school. Both must understand each other; both must be aware of the special conditions under which schools exist in their community and in their time; and both must have some idea—flexible and growing, let us hope—of the whole process of education. This does not mean, of course, that a banker should know as much about education as a teacher; but, just as a teacher who knows nothing whatever about banking is unfitted to prepare boys and girls for life in this world, so a banker who knows nothing whatever about education is handicapped in fulfilling his duty as a parent. We fall too readily into the notion that education belongs

to the school, instead of realizing that the school belongs to education.

It is sometimes maintained, to be sure, that the parent ought not to concern himself with the problems of education. A serious defect of our democratic government, it is pointed out, is that public education, along with other things, is dependent on the voter and is thereby restricted from rising above the demand of the average intelligence. Why, it is asked, can we not leave education, as we leave medicine, to trained experts not dependent on the vote? The success of educational systems in Europe is brought forward in support of this theory.

It would undoubtedly be a boon if our public education could be put less at the mercy of the voter; that is, we might have rather better education *for* the people if it were not so wholly *of* and *by* the people. Possible as such a change might be, however, with good precedent in the constitution of some of our courts, the American conception of government so involves the *of* and the *by* that a change would mean to many an almost revolutionary reconstruction. For the present, at least, our schools must be improved by improving the voter rather than by eliminating the voter.

Suppose, moreover, that we could successfully introduce a system by which our educational bodies, like many in Europe, should escape the levelling influence of the voter, the obligation of the *parent* would not be less. Education, we must remember, does not deal with pathological, but with normal, cases. The education of the feeble-minded, like the care of the sick, must be delegated to medical experts, but the education of the average boy or girl is not an isolated thing. It is part of a larger process which in a vague sense extends far beyond the limits, not only of adolescence, but of birth and death; it is essentially bound up with the daily growth of the community, nation, mankind. A writer would fail at the start if, in treating of the special phase which is called secondary education, he lost sight, or allowed his readers to lose sight, of the fact that a fundamental process of life is involved, that any detail of one section (such as the secondary school) if it obviously works against the aims of other sections (such as the primary school, college, actual life in the world) ought to be called seriously in question, and that in this fundamental process the teacher and the parent, both under obligation, must be coöperative agents.

Secondary education, however—especially when it is considered in connection with the whole process of education—is an uncomfortably large subject. This book, as part of a series, aims to deal particularly with the *American* phase of the question, to narrow the discussion down to the school problems that confront, not the whole world at almost any time, but the American world of to-day. Pedagogy is either too full of theory based on academic reasoning or, about as bad, it proceeds blindly along traditional lines. It should be constantly invigorated by theory based on the facts of life, a theory to be compromised with practice; and though it should build on the efforts of the past, it should be careful to *build*, not merely to conserve. A fantastic structure it must be if it does not consider the climate, people, age for which it is built; if, to adapt a phrase of Erasmus, it does not “lie with circumstance.”

In discussing special problems, nevertheless, we must keep the larger problem in the back of our heads. It may be well, therefore, to begin by reminding ourselves of things which lie at the root of the important process called education; then to review the facts of our secondary

schools; next, to consider particular characteristics and needs in our country to-day; and finally, with this material in hand, to discuss certain problems which seem especially important in our secondary education.

CHAPTER II

EDUCATION

IT WOULD not be wise, even if it were possible, to attempt in brief compass exhaustive treatment of so complicated a subject as education. In the following chapter I purpose to set down merely a few underlying principles. For, though certain statements may seem too obvious to require mention, we do not have to smile over the magical and vain verbosities of the Middle Ages, nor over the dead pedantry which stirred Rousseau to *Emile*, to realize that we often go astray because we lose sight of what we are trying to do, or, worse yet, of what we ought to try to do. We can find numerous examples in our own time. We have only to consider the curricula in many of our schools—systems which look as if they were based on tradition, whether good or bad, tempered to the particular abilities of the teachers on hand or to the personal prejudices of the principal, and which a few questions reveal to be what they appear.

The same disregard for the main purpose may be found in methods, which frequently seem to aim, on the one hand, to get certain things done, whatever becomes of the child, and, on the other—as one teacher has put it—to find out what the child wants to do and then to do it for him.

Few, if any, have stated the essential nature of education better than Socrates. "Education," he points out, "does not generate or infuse a new principle; it only guides and directs a principle already in existence." It is a definition which at once reminds us that our chief concern in education is this principle which is to be guided and directed, and that the nature of the principle should determine the nature of the education, instead, as is too often the case—in our imaginations at least—of the education's determining what the principle is.

We must constantly remind ourselves, then, of the underlying principle. If we are not aware of it, we not only cannot discuss with any value the problems of education, but in our actual work in schools we are sure to produce a good deal of chaos and disproportion—marks more important than learning, for instance, and athletics more important than either. Surely this is the first and greatest problem: to get at a

working idea of what the principle is that our education is to guide.

I say "working" advisedly; for, after all, the principle involved is that on which life itself depends—*growth through production*—and we should need the wisdom of the whole future as well as of the past, to say nothing of complete spiritual insight, if we would give an entirely satisfactory explanation. For our idea of the processes of growth and how they may be guided and directed must constantly change,* unless we ourselves have stopped growing; it is only the fundamental fact that we may fix upon with anything like absoluteness. Yet, for "working" purposes, we gain much by proceeding from this central fact. The trouble with those who have failed fantastically, though they have gone back to first principles, is not that they have been too fundamental, but that they have lost

*"In dealing with concrete and specific things it grows fatally easy to lose sight of the inherent movement and to speak and act as if we were face to face with a rigid, changeless universe. We are surrounded by crystallizations, by state, school, church, family, art, science, philosophy, language, concepts, text-books. We know, of course, in a vague historic way that all forms are temporary, that new forms are forever arriving. But it is the existing form which most impresses us, not the form which was, about which at best we have only partial knowledge, nor the form to be, about which we have no positive knowledge whatever, or only a very faint and wavering intimation." C. Hanford Henderson, in *What Is It to be Educated?* Boston, 1914.

themselves in ethical abstractions; they have talked much about "Life," but they have not always considered carefully that life works through changing conditions.

There is possibly no division of human activity where the criterion is so commonly ignored as it is in schools. From whatever angle we view life—whether of the scientist, the philosopher, the theologian, or the man in the street—we find that all consider growth the fundamental fact; and though a schoolmaster would not dissent if the question were put to him, he often stands convicted by his practices. Yet we do not understand a *human* state, whether of body or mind, where there is neither development nor decay. Even if we are speaking only figuratively when we say that a child's mind, like a tree, needs both sun and rain, and that, like the tree, it must produce new growth if it is to live, we are touching what is, mentally as well as physically, the root of the whole matter. Growth, in other words, implies production; ceaseless, continual, "centrifugal" production. Every living organism must take in and must give out.

The fundamental necessity of growth through production, then, is important as a starting-point and as a corrective when tradition and

local conditions close our eyes to the main purpose. General as the idea is, it is our mainstay in the perplexities of educational problems. We may dismiss it as "important if true" and plunge impatiently into our immediate questions, but if we do, we shall probably pay for our practical haste by constructing a system which will look well on paper and which will really be most pernicious.

Many things, for instance, which seem to some of utmost importance in our education are really of only relative, secondary importance. Learning a particular trade or profession, to take one example, is so important that we must have schools in which trades and professions are well taught, but it is so unimportant, in an absolute sense, that we nearly always go astray when we forget what lies back of it, when we prepare our artisans, lawyers, and teachers in the technical knowledge of their vocations without providing for the wise use of that knowledge. Similarly, in the secondary schools we pay great heed to just how much information in Latin or mathematics or science a pupil shall be given, while we take little thought of what that information is going to do to him or of what he is going to do with it. The fact is, many cham-

pions of this or that feature of education are so zealous to guard what they consider their special ark and covenant that they lose sight of the main issue. The "vocational" enthusiast grows impatient when the "cultural" champion tells him that a boy who has a bent for lathe work ought to study Greek, while the intolerance of the latter is not less noisy when he is told that the boy has to make a living. Again, the man who has come to the conclusion that discipline is the be-all and the end-all of education—like the horticulturist who prunes but does not fertilize—is his own best arraignment. Argument along such lines, since it starts with a false premise, must proceed in a circle. The above-noted champions, with others of like zeal, can approximate a clear solution of their problems only when they recognize that they have a common ground, that growth is the primary consideration, that any other question not only is of secondary importance, but cannot be justly considered until it is measured in the light of its effect on development.*

*Professor H. F. Osborn, in *The Mediæval and the True Modern Spirit in Education*, 1903, makes this point the basis of his essay: he distinguishes clearly between the "purely receptive, or centripetal," forces and those forces, expression and production, which are the "centrifugal applications of knowledge to service."

To get on toward our practical "working" basis, however, we must have more than the primary principle to guide us. It is all very well to foster and stimulate growth; but to what end? We must have a fundamental *purpose*, if it can be found, as well as a fundamental *condition*. Even if we beg the metaphysical aspect of the question, we must have some answer to that part which concerns our life in this world; though we must recognize, of course, that the second answer depends at bottom on the first, that we cannot state our problem definitively, any more than we can state Hamlet's problem with finality, till we can pluck the heart out of the mystery which creates the problem. In other words, as President Butler pointed out some years ago, in *The Meaning of Education*, knowledge which promotes spiritual growth is of most worth. But it is difficult to be more specific in terms of knowledge as applied to spiritual growth; we may do better to work from the more practical belief that the end of education is the development of the individual as a member of the community or state.

It may be, of course, that at a particular time, like the present, the opinion will be strongly held that the purpose of the individual's develop-

ment is the service of the state. This, however, is only an *opinion*; it must not lead us to forget the primary fact that the child, though a social being, develops as an individual, and that the fact is just as true in a New York high school with two thousand pupils as in a family with one pupil. At one time his development may be prescribed by family needs; at another time, by the needs of the state; at still another, by the needs of the world. What is *best* is, therefore, a shifting value. All we can say, without examining particular conditions, is that the growth of the individual to fit his environment is our primary concern, and that, from all we know about mental and physical life and all we conjecture about spiritual life, growth depends on production.

The pertinent question is: How does the principle of production apply to education? We can hardly expect children to produce valuable ideas; are they to spend their time making fabrics of doubtful value or working in the garden? How are they to develop more than a mechanical mind? Hadn't they better accumulate material while they are at school and leave production till riper years?

The answer is that they *are* to produce ideas;

certainly not valuable at first, probably never very valuable, but of increasing value if the growth continues. We are too prone to judge ideas by their value to the world; it is on this account, I suppose, that we admit the principle of production into our graduate schools, since the ideas emanating thence are almost as valuable as those of later years. But in education the question is, not what is the value to the world, but what is the value to the child. The important thing is that the man, by virtue of a cumulative practice, shall have acquired a *productive habit of mind*, a power to use the ideas and facts and objects that come into his experience. This, far more than the informational value, is the justification of the humanistic studies: they may promote one of the chief aids to production, the power of sustained thinking.

About this productive idea there is nothing new, though it is not yet widely applied in educational practice. It is the old story that a person learns to swim by swimming, to think by thinking, to produce by producing. In babyhood, in actual life after the period of education has been completed, in all forms of adult activity, we find this the inevitable prerequisite

of success—certainly of permanent success. Why should a particular section of life be isolated under artificial treatment? Why should our schools and colleges frequently assume that a law which is operative in other respects is inoperative in respect to them? Fortunately some schools and a few colleges—more frequently individual teachers in schools and colleges—have realized the absurdity of their academic isolation and have taken steps to shape their work along the lines of natural development: hence wider curricula, better methods of teaching, and a growing sense that the pupil, not the teacher, is the person to be educated. Generally speaking, nevertheless, the majority of teachers, however they may recognize the underlying principle, do not seem to realize that the school life should be only an intensified section of what is endless—growth through production.

This failure springs chiefly, no doubt, from a vague idea of production. First of all, it must not be deferred. If we look about us, it should be sufficiently obvious that consumption cannot go on long without production. The idea produced by a man of forty may come in part from a fact consumed at ten, but if at ten he did not

really assimilate that fact, his production at forty suffers, if only in a minute way, from the mental indigestion at ten. For mental indigestion, like physical, results from bad assimilation, a disproportion between in-taking and out-giving. And though the child can go longer without mental breath than he can go without physical breath, a cessation of the out-giving, which automatically checks the in-taking, inevitably starves and stunts him.

Fortunately we already have in some of our schools excellent examples of productive teaching. Granted that the process is necessary, it is not difficult to see how it may be accomplished. Facts must not be merely returned and forgotten—vomited, as it were; they must be constantly assembled with other facts in the child's mind and expressed in ideas—not assembled and expressed by the teacher, who, too often, like an overgrown boy, is eager to tell, but by the pupil himself. The teacher, no longer an inquisitor or a bureau of information, becomes a "guide, philosopher, and friend"; he suggests new relations of facts; he insists on the possession of facts as the material of ideas; but he does not do the pupil's thinking for him or, worse yet, encourage the belief that an isolated fact

remembered for a few days and then forgotten is knowledge. That some of the ideas expressed must be very elementary is obvious; it is equally true that the attention must at times be given almost wholly to memory and discipline—expression must not be forced; but the wise teacher will never forget that the chief feature of his work is production.

Education through production implies, of course, that the pupil's *capacities* should be developed. Yet many who realize that the child must produce in order to grow spend their whole time struggling with the child's *incapacities*. It is sometimes argued that the capacities will look after themselves, but this is true only of pupils of exceptional ability; latent powers, like physical organs, usually die if they get no nourishment: it is a rare child that can live on its intellectual hump. Furthermore, the argument that chiefly the *incapacities* must be looked after lest the pupil become one-sided misses the main point of production; for though great attention to *incapacities* rarely stimulates the growth of capacities, since the pupil's interest is not aroused, the development of the capacities to a large extent automatically involves the overcoming of *incapacities*. If the

pupil's education is to have any permanent moral value, he must not so much be *made* to overcome defects as be *interested* to overcome them: his discipline, as far as possible, must be a self-discipline.

It is by no means to be thought from this that the school work should be only enticing occupation, or that at an early age the pupil should be allowed to choose his own courses. There is a vast difference, though it is often lost sight of, between developing a child's capacity and allowing it to follow its whims and temporary fancies. Since the distinction is often ignored, it may be well to illustrate. Suppose a pupil shows capability in Latin, but on account of a lazy mind prefers a less arduous study. Other things being equal, he should be made to do his Latin, in which, however, if he is not an incurable case and if he is well taught, he will soon develop an interest, since he finds himself progressing, since he is capable. The other course, so often confused with the theory of developing the pupil's capacity, is to tell him that he need not study Latin if he doesn't want to; it is to say, in effect, "The thing you do best is Latin, but we have no notion that the best in you shall be developed, so run along—only mind you stick to the things

you can't do; it would never do for you to succeed." To put it the other way about, we say practically the same thing when a pupil's *in*capacity happens to be Latin and we not only keep him at it, but head him off from the things in which he may do well.

A related misconception of education through capacities is that it is too easy, that discipline has no place. It need hardly be pointed out that this idea springs from the confusion just noted. If by developing a pupil's capacities we mean letting him do what he pleases, then of course there is no place for discipline—or for education. It is not enough that men produce; they must produce good. Education, in other words, must not be content with merely arousing cerebral activity; it must also inculcate principles, right direction, character. Attempts to develop capacity should not blind us to the necessity of discipline, mental as well as moral; rather, they should involve it; for capacity without character is like a locomotive with a drunken engineer. It should not be forgotten, on the other hand, that character without capacity is useless in any world that we know or can imagine. Though we must recognize the importance of discipline, so much so that at

certain stages it may occupy our chief attention, we must realize that proper development of the pupil's capacities will largely involve, of itself, the only true discipline—self-discipline.*

To work out our education in a satisfactory way, however, to give the individual the greatest opportunity to develop his capacities, we must heed certain peculiarities of his mental and physical growth. Fortunately, many of these peculiarities—such, for instance, as the need of frequent periods of relaxation, the value of appealing to ear and eye, inspection for adenoids, weak eyes, etc.—are not only understood but observed in most schools. Among the points which are commonly ignored by schools, yet clearly stated by students of child psychology, is one which seems to call for special attention nowadays.

The mind in childhood and adolescence does not unfold evenly, like a flower, but grows up one side at a time. In a child of ten, for example, accurate memorizing is easy; in the boy of

*There is no space here, and hardly occasion nowadays, to discuss the belief that man is naturally bad and will probably go wrong; but, though few hold this belief quite literally, a good many have obviously inherited it in the educational penal systems which they administer. Yet suppose we grant it; isn't it conceivable that a bad child, going wrong, might be as easily allured as bullied into good? Certainly this is true of evil—the devil never misses this point!

fourteen, as Dr. Stanley Hall puts it, "over-accuracy is atrophy"—it is the time when the pupil's best work is in "unexaminable" things; later, at seventeen, the logical faculty claims the chief attention. The boy of fourteen, in other words, though the same person, is little related to the boy of ten or of seventeen. The idea has been well illustrated by speaking of his growth as in a spiral round a column; and French educators have worked out both curricula and methods with this idea in mind. In America as yet there has been insufficient heed paid to it. The first year of a four-year high-school course, to take one instance, is the worst time for a careful memorizing of Latin paradigms. Similarly, there is no justification of employing the same method with boys of seventeen that is followed with boys of fourteen; yet frequently we find one method, not really changed but only made harder, through the whole school course. We go up the column in a straight line; we touch the pupil only when he happens to come round to our side. Application of the spiral to the history class, for example, might mean for the pupil of ten a good deal of geography and map-making; for the pupil of fourteen, narratives of remarkable deeds, with the emphasis thrown

on interest rather than on minute accuracy; for the pupil of seventeen, the why and the how, to be determined by a careful scrutiny of the facts. Sometimes, however, though no subject is better adapted than history to productive work, we find pupils of ten and fourteen struggling with the logic of history, and pupils of fourteen and seventeen making maps similar to those they made at ten.

The next step, superficially considered, might seem to be the elaboration of a perfect system, proceeding always from the central fact and mindful always of the demands of that fact. In reality, however, we could make no greater mistake; we should be denying wholly our main postulate, that life is a changing process always expressed in individuals. At best, all we can do, for practical purposes, is to make temporary systems, which shall fit, as perfectly as we can adjust them, the special needs of our own place and our own time.

It is idle, for the same reason, to attempt a detailed answer to the question, what knowledge is of most worth? It is a question which betrays a mediæval habit of mind; for the worth must depend not only on the age, not only on the place, but primarily on the individual

through whom the knowledge is working. Herbert Spencer, direct descendant of the renascent movement which produced the modern world, was curiously inconsistent, positively mediæval when he considered this question capable of absolute answer. One may perhaps go safely as far as President Butler, in saying that that knowledge which promotes spiritual growth is of most worth; but this, after all, is not very far; and we are almost certain to err the moment we attempt to specify what that knowledge is in terms of mankind. Bread is called the staple food of mankind; but just as a boy may be "crammed with distressful bread," so a boy may be crammed with distressful mathematics or Latin—not always because of the character of the intellectual bread, but quite as much because of the condition of the intellectual digestion. We feel very strongly nowadays that a boy or girl should be fitted to serve the community to the best of his or her ability, but just what knowledge, specifically, will best accomplish the result cannot be decided without close consideration of the needs of the community and of the capacities of the various individuals. Manifestly, then, the next step is to examine present conditions, both in the schools and in

the life for which they profess to prepare. Then keeping our criterion in mind, we may be able to discuss, with some practical, temporary result, the problems that immediately confront us; we may risk a suggestion of what is best for our own day.

CHAPTER III

THE PUPIL AND THE SCHOOL

AT FIRST glance the United States seems to present such a variety of pupils that anything like a "typical" American school is out of the question. The extent of the country, if nothing else, would suggest vast differences: an agricultural community here, an industrial there, and a mining in yet another region; while the mere names, New England, the South, the Middle West, the Plains, the Pacific Coast, conjure up communities which represent widely dissimilar inheritances and problems. Even in one manufacturing village we find great differences—between the children of operatives, for instance, and those of what in England would be called the small gentry. Again, in large cities like New York and in certain smaller towns, such as Fall River, Massachusetts, there is a considerable number of children whose race, religion, environment, and inheritances shut them off from ready assimilation into the great mass of

American children; even those who have penetrated into the English-speaking world are to a large extent isolated from experiences which, fifty years ago, were the common property of all American children. There is no doubt that these boys and girls create a special problem, practically unknown to the cities of the old world, a problem vividly brought home to one by such instances as the little New York girl who in all seriousness supposed that Rebecca escaped from Front-de-Boeuf's castle "by de fire-escape."

In spite of these facts, however—and it must be admitted that the differences do go far below the surface—the American child, taken by and large, is much less restricted, both in his outlook and in his possible range of experience, than the European child. He may live in a farming community or in an industrial centre; he may be foreign born or native born; he may inherit the East or the West—the great unifying point is that he feels, or soon comes to feel, *that he inherits it*, that he is the "heir of all the ages," that he does not belong to any particular class, that he is not condemned for life to day labor, or to shopkeeping, or to professional life, or to gentlemanly idleness, or to any course which the

conventions of society and the practices of his ancestors might force upon him.

There may be weakness in this "divine average" of American society; certainly it invites both imposture and a restless desire for change, and it pulls the competent down as much as it pulls the incompetent up; but whichever condition is desirable, the fact remains that our American boys and girls feel to a large extent a common heritage; fundamentally, at least, they are remarkably homogeneous. What is more, the class distinctions of the grown-ups are so fictitious and temporary that they do not seriously affect the outlook of the children, except in small, practically negligible numbers; and if such a statement requires strong qualifications in regard to school children in general, it needs almost no reservation in regard to those of sufficient intelligence and ambition to enter the secondary schools. This homogeneity, this readiness to understand the other's point of view, this almost universal adaptability, shows, perhaps better than anything else, the spirit of American democracy. It is strong enough to pass its traditions on from generation to generation and to absorb and dominate the heterogeneous foreigners who pour constantly into our life.

The chance, socially, that is open to every American boy or girl does not spring merely from the vast undeveloped resources of the country; it springs, chiefly, from a central, democratic idea, which somehow gets into the flesh and blood of our American children.

This is the really important trait in our pupils. It has made possible a typical American school; for the high school, in spite of the differences one finds in particular instances, makes room for almost every sort of American boy or girl. There is certainly abundant need for some other types of schools at present existing in our country, but the only type that is widely representative is the high school. To those whose knowledge of schools dates from their own schooling twenty-five years or more ago, when high school education was fairly meagre and when practically all who could afford it went to private schools, the comparative statistics* of increase during the past twenty-three years should be interesting.

	PUBLIC HIGH SCHOOLS		PRIVATE SECONDARY SCHOOLS	
	STUDENTS	PER CENT.	STUDENTS	PER CENT.
1889-90. .	202,963	68.13	94,931	31.87
1912-13. .	1,134,771	88.45	148,238	11.55

*From the *Report of the Commissioner of Education for the year ending June 30, 1913.*

In other words, though a quarter century ago there was no representative American secondary school, the public high school has now clearly satisfied the definition. Moreover, in spite of diversity, there is a more or less common character to public high schools, while private institutions offer almost every possible variety of education.

Before passing on to a consideration of our schools, there are two further points important to note. The first of these is that educative forces which used to exist in the home must now, in a complicated society, either be offered by the school or be left out. Fifty years and more ago the boy spent much of his leisure time, whether in the afternoon or during the vacations, in helping his father; it might be in running errands or assisting in the "store" or helping on the farm—at the least, it meant household chores. The girl, similarly, helped her mother. Both learned how to use their hands and both took in, perhaps without knowing it, some of the simplest but most fundamental lessons of existence—such, for instance, as the principle of supply and demand, the principle that we are all members of one body, the principle that you can't get something for nothing, and the salutary lesson that,

if you are in a fix and every one else is busy, you must work your own way out. In our consideration of the schools we must note whether these old educative forces are being supplied or left out, and whether the vacations, now three to four months in the year, offer any alternative for the home work of more primitive conditions.

The second point is that while we recognize the high school as the most representative American school and probably the most important, we must not be misled by mere numbers. The number of boys and girls in schools and colleges of all grades is slightly over 20,000,000; of these about 1,275,000—or only 6 per cent.—are in secondary schools; while, as mere figures go, an insignificant 1 per cent. attend colleges and universities. Yet, just as we count the small number at college of great importance to the community, *qualitatively* speaking, and the 26 per cent. entering secondary schools* of more productive value than the 74 per cent. who never get beyond the primary school, so we must recognize that the large percentage of pupils in

*It is estimated that, though only 6 per cent. of the pupils in schools and colleges of all grades are in secondary schools, about 26 per cent. of the beginners, from 1904 to 1912, reached the first year of the high school. Of these about 39 per cent. graduated.—From the *Report of the Commissioner of Education for the year ending June 30, 1913.*

public high schools does not give the high school a proportionate importance in comparison to private schools. Though only 11 per cent. of the boys and girls in secondary schools are at private institutions, a large part of the attendance at college is recruited from these institutions. A glance at the statistics is at first misleading, for it appears that only 42 per cent. of the graduates of private schools are prepared for college, against 35 per cent. of the graduates of public schools; the important question is, how many actually go? Taking the whole country, the relative percentages are a little more in favor of the private school; but here, again, we have an unfair criterion for any qualitative measurement since we include all kinds of schools—the starved high school, the majority of whose pupils drop out after one insufficient year, and the similarly struggling and inefficient private school. A rough census, taken by the author, of several well-known, well-established schools, both private and public, revealed in 1913 comparative percentages of 86 per cent. and 36 per cent., as against the 42 per cent. and 35 per cent. for the whole country.

Such a rough census cannot be quite accurate, for just which schools should be counted is

always a matter of opinion, but it seems a fair estimate to say that the best private schools send about twice as many pupils to college as do the best public schools. And though a college education may not be the perfect crown that some imagine it, those schools, generally speaking, which send most of their pupils to college offer a higher grade of work and deal with a more intelligent class of pupils than those schools which prepare only a small number for college. This is no particular credit to them, for they are paid to be better; but it points the contention that we shall not be distorting the real values when in the following pages we give the private school what, quantitatively, would be disproportionate attention.

Still more important, so long as our public education must suffer, as well as enjoy, the leveling influence of the voter, our private institutions have a most necessary function to perform. In them alone is possible an education above the average command of the masses; they can cherish culture, as public schools, at the mercy of the practical, average citizen, cannot; unfettered by the popular interpretation of democracy as meaning all kinds of equality, intellectual as well as other, they alone may give due recogni-

tion and opportunity to the capable student. Without an *intellectual* aristocracy our "divine average" will be deprived of its divinity. Champions of the average seem sometimes to forget that what falls below must be kept up by what rises above. Equal right before the law, an equal chance socially, is central in our idea of democracy; an equal chance, intellectually, is a perversion of the idea, a confusion of democracy with mediocrity.

To understand the present state of our secondary schools it may be well to run briefly over the main facts of their origin. Secondary education began in America almost as soon as the first settlements. The Boston Latin School, founded in 1635, and the Roxbury Latin School, 1645, were followed in 1647 by a decree, in the colony of Massachusetts Bay, that every town of one hundred householders should "set up a grammar school, the master thereof being able to instruct youth as far as they may be fitted for the university." These grammar schools, like the Latin schools, confined their work to preparation for college, which, in the seventeenth century, was practically preparation for the ministry. In the following century, as there

came to be a demand for a secondary education which should prepare boys and girls for a broader field, the public grammar school ceased to exist except in the larger cities; while the academies, starting in 1763, attracted boys and girls to an education which not only fitted for college, but offered as well what then passed for a liberal education: to the Latin and Greek of the grammar schools the academies added English, French, writing, arithmetic, geography, the art of speaking, practical geometry, logic, and philosophy, together with "such other liberal arts and sciences as the trustees shall direct." Since attendance at the academies was possible only for the well-to-do, it was not long before a public school of a similar nature, the high school, came into being. For a while, however, the demand for free secondary education was so small and the prestige of the academies was so great that the high school, though started early in the nineteenth century, did not attain importance till about 1850. By that date it was a rival of the academy, and during the next fifty years it put out of prosperous existence all academies which attempted to remain local town schools. Between 1890 and 1896, for example, the number of pupils in public

secondary schools increased 87 per cent., as against an increase of 12 per cent. in private schools of the same grade. It should be noted, too, that the increase in private schools was not in the academies, but in boarding-schools, in parochial schools, and in private day-schools in the large cities.

The academy, of course, is almost unknown in the West, where the demand for secondary education did not begin till the high school was well established in the East. With no inherited educational systems, the states south and west of Pennsylvania have for the most part developed a continuous scheme of public education, from the kindergarten through the university, all under the control of the state. In the East the tendency has been to preserve the local unit—either town or district. There is no national system of education, though the Federal Bureau of Education, established by Congress in 1867, has had an important advisory influence. Recently, with the increasing demand for vocational schooling, there have grown up special kinds of public secondary institutions, such as Manual Training Schools, Mechanic Arts Schools, etc., but these are only special forms of the public high school—as distinct from private secondary schools.

With the rise of the high school, which was synchronous with the development of large cities, there came an increasing demand, among the well-to-do, both for the "guarded life" of the old academies and for schools situated in the country. This demand was partly supplied by a reconstruction of some of the old academies into boys' boarding-schools, partly by a new type of boarding-school. There had been sectarian boarding-schools for some time previous, but under primitive conditions they had little to offer which the local academy might not supply; too often they were regarded as convenient places of confinement for unruly boys. The new type of boarding-school, on the other hand, modelled in large measure after the English "public schools" (Eton, Rugby, etc.) combined the intellectual, social, and physical education of the pupil into a life with a definite moral aim. Neither half day-schools, like the academies, nor half reformatory institutions, like the old boarding-schools, they increased rapidly in popularity; and only those academies which have taken a leaf from them have continued to prosper. Soon after the founding of St. Paul's School, Concord, N. H., in 1856, the new type of boarding-school came to be known

as the "Church School," and, generally speaking, it considers religious life an important part of its work. In many instances, however, it is undenominational, while several of the older boarding-schools have been made over along its lines. Other boarding-schools are not of so definite a type, but practically all (the military school, for instance) are special developments of a sort of combination of the old boarding-school and the academy.

Private day-schools, usually small, now take much of the local patronage that used to go to the academy. Like it, they appeal to those who wish to keep their children at home; yet, unlike it, they concentrate, especially in boys' schools, on preparation for college; and so, by a curious inversion, bear somewhat the same resemblance to the public school that the old grammar school bore to the then new academy. A recent and popular departure in this type has been the country day-school; but except for the happy idea of getting the city child out to the country air, the country day-school is not very different from the ordinary private day-school. To this list of special day-schools belongs the rapidly increasing number of Roman Catholic parochial schools. Their aim is to give an edu-

cation much like that of the public schools, with the addition of denominational instruction. In most cases they are practically free, so that they are attended by the same class of boys and girls that makes up the personnel of the public institutions. To be quite inclusive, moreover, we should note the great number of private schools of a special nature—all the way from schools of “dressmaking” to schools of “philanthropy”—but these are usually small private ventures; many of them are hardly secondary in the strict sense of the term; and their successful pioneering, when it has been established (as in the case of commercial courses), is absorbed into the public high schools rather than into the familiar types of private schools.

Practically all public schools are co-educational.* Where they are not, the girls' high school is usually closely allied with the similar institution for boys; and the education offered to girls is quite as good as that offered to boys. In private schools, however, the girl has far less opportunity than the boy†. Not only have

*99.5 per cent. in 1913.

†43.6 per cent. of private secondary schools were co-educational in 1913.

girls' boarding-schools been far less popular than boys', in spite of several notable exceptions, but private day-schools for girls do not generally rank as high as those for boys. In a few instances there is a high standard of teaching, but many of the daughters of the comparatively well-to-do get their secondary education from temporary local schools of a dozen or so pupils in charge of an amiable but not always competent instructress.

The foregoing distinctions, possible in a historical survey, are useful in helping us to understand how present conditions came to pass, but such sharp distinctions hardly exist at a given moment. The better public high schools and the better private day-schools, for example, are very similar in many respects, while the better academies and seminaries are not so different from the boarding-schools as their origin would imply. In all of the higher class—and indeed almost universally in secondary schools—the equipment is remarkably good.* Even in the high schools of remote villages one rarely finds bad ventilation, bad lighting, and positively

*The high schools of the South, as late as 1905, hardly existed in more than name, but during the past ten years, largely due to the efforts of the national Bureau of Education and of the General Education Board, they have made phenomenal progress.

insufficient material equipment. There is of course much room for improvement—especially in ventilation, sanitation, and the equipment of playgrounds and libraries—but in material benefits both our public and private secondary schools surpass the schools of Europe. A great uniformity abroad, due to state control, prevents one from running across schools as badly equipped as our worst; but, judged by our average, we should probably stand first.

The reason for this is not far to seek. The American people have always set great store by education and have been willing to pay enormously for it. The annual cost of education in institutions of all kinds comes to over \$700,000,000.* To put it in terms of Professor Thorndike's well-known comparison, made in 1907: "The annual expenditure for education, exclusive of additions to the plant, is somewhat over twice the expenditure for the war and navy departments of the national government."† The *per capita* cost of public high schools is estimated at \$53.40, or about twice as much as England spends in similar institutions. The

*Estimated figures for 1912 were \$705,781,871.

†Summary of introduction to statistical tables in Vol. II of the *Report of Commissioner of Education for 1907*.

per capita expenditure in private schools varies greatly. The average in academies is \$94.10, but in many schools the cost of tuition is much higher, sometimes as high as \$250 and \$300 per pupil. The charges in the private schools, especially in the boarding-schools, are of course governed by many considerations which make a comparison with the public schools slightly misleading. No good boarding-schools, unless they are endowed, are able to charge less than \$500 for board, lodging, and tuition; while if the advantages usually expected in a boarding-school are actually supplied, many schools find that a charge of less than \$1,000 per pupil will not meet the total expenses.

If there is any clear conclusion from the foregoing figures, it is that as a people we pay handsomely for our education. The occasional random cry that we do not pay enough is not borne out either by the figures or by the opinion of those superintendents who are willing to express themselves on the question. In reply to a query recently addressed to several prominent superintendents, their opinion of the appropriation for public secondary education was almost invariably, "very fair."

A much more vital question is how we spend

the money—whether our \$700,000,000 buys what it should. Any answer to this question must of course be taken with reserve, since personal and spiritual values, which cannot be translated into hard cash, are, after all, of chief account. There is a strong suspicion, to be sure, that in education as in other matters we are more spendthrift than our European neighbors; it is no doubt true that better organization would result in a wiser distribution of appropriations—that a dollar could be made to go farther than it does; but before we consider even a tentative introduction toward an answer to this problem we must take account of what the schools are doing—what studies they offer, and how they teach them; what provision there is for physical development; what provision for moral and religious; and what sort of men and women are employed to instruct and associate with our youth. These points we shall take up in the next two chapters.

CHAPTER IV

WHAT THE SCHOOLS DO

STUDIES. When the high school took a leaf from the old academy, and realized that secondary education should involve preparation for life as well as preparation for college, it added most of the academy subjects (such as English, modern languages, and science) to its list of studies; and in recent times it has extensively enlarged—some people have thought, enriched—its curriculum. The private day-school, the academy, and the boarding-school, on the other hand, becoming more and more college preparatory schools, have tended to preserve the old standard curriculum, centring in Greek, Latin, and mathematics, with supplementary, rather than complementary, courses in modern languages and science. Latterly, of course, with teachers of all kinds sharing ideas, both in conferences and in educational literature, the differences have not been so marked; that is, a good private day-school and a good high school fre-

quently offer almost identical courses; but, broadly speaking, we find two types of curriculum, the more various in the high school, the more restricted in the private school, especially in the boarding-school. A good instance to point the difference is the recent introduction of so-called "vocational" studies, which have found much favor in the high schools and which are hardly recognized in the private schools, except of special types.

It is impossible to give a typical high school programme, but three types* may be selected as fairly representative.

I. "A small New England high school."

FIRST YEAR

English Composition and Literature
Ancient History
Latin
Algebra

SECOND YEAR

English Composition and Literature
Mediæval History
Latin
Geometry

*These are cited from *Principles of Secondary Education*, edited by Paul Munroe, N. Y., 1914.

THIRD YEAR

English Literature
 Modern English History
 Latin (or German)
 Physics (or Bookkeeping and Business Arithmetic)

FOURTH YEAR

English Literature
 American History and Government
 Latin (or German)
 Chemistry (or Typewriting and Shorthand)

2. "A medium-sized city high school, located in the Mississippi Valley."

I. ANCIENT
 CLASSICAL
 COURSE

II. MODERN
 LANGUAGE
 COURSE

III. HISTORY-
 ENGLISH
 COURSE

First Year
 Latin

First Year
 German

First Year
 Latin or Ger-
 man

Ancient His-
 tory
 English
 Algebra

Ancient His-
 tory
 English
 Algebra

Ancient His-
 tory
 English
 Algebra

Second Year

Latin

Greek

English

Geometry

Second Year

German

Mediaeval
History

English

Geometry

*Second Year*Latin or Ger-
manMediaeval
History

English

Geometry

Third Year

Latin

Greek

English

Physics

*Third Year*French (or
Spanish)Modern His-
tory

English

Physics

*Third Year*Modern His-
tory

English

Physics

Drawing

Fourth Year

Latin

Greek

English

(Elective)

*Fourth Year*French (or
Spanish)American
History and
Government

English

(Elective)

*Fourth Year*American His-
tory and
Government
English

(Elective)

(Elective)

IV. SCIENTIFIC COURSE

First Year

German

Botany

English

Algebra

V. BUSINESS COURSE

First Year

(any other course)

Second Year

German
Zoölogy
English
Geometry

Second Year

(any other course)

Third Year

Physics
Drawing
Trigonometry
(Elective)

Third Year

Spanish
Business Arithmetic
Bookkeeping
Typewriting

Fourth Year

Chemistry
Drawing
American History and
Government
(Elective)

Fourth Year

Spanish
Business Practice
(Commercial Geography)
(Commercial Law)
(Shorthand)

3. "A large city high school, located in the West, where fixed courses have been abandoned. The school offers a wide range of subjects, requires certain fixed units by groups, and makes up a different course of study for each high school pupil. The following studies are offered, the numbers in parenthesis following each indicating the number of years of each subject offered by the school."

GROUP I.—LANGUAGES

Latin (4)
Greek (3)
German (4)
French (2)
Spanish (2)

GROUP II.—ENGLISH

English Composition (2)
English Literature (4)
History of English and American Literature (1)

GROUP III.—HISTORY

Ancient History (1)
Mediæval History (1)
Modern English History (1)
General World History (1)
American History and Government (1)

GROUP IV.—MATHEMATICS

Algebra (1, 1½)
Geometry (1, 1½)
Trigonometry (½)
Surveying (½)
Business Arithmetic (½)

GROUP V.—SCIENCE

Botany (1)
Zoölogy (1)

Biology (1)
Physical Geography (1)
Physics (1)
Chemistry (1)
Geology ($\frac{1}{2}$)
Astronomy ($\frac{1}{2}$)

GROUP VI.—MISCELLANEOUS

Music (2)
Freehand Drawing (2)
Vocal Expression (2)
Physical Training (4)

GROUP VII.—VOCATIONAL

Mechanical and Geometrical Drawing (2)
Manual Training (3)
Domestic Science (2)
Household Management (1)
Bookkeeping (1)
Business Practice (1)
Shorthand (1)
Typewriting (1)

Rules governing combinations and graduation:

(1) Students, to graduate, must complete fifteen years' work, viz., four studies each year for three years, and three studies one year. (2) Students may, on permission, take as many as five studies or as few

as three studies each half year. (3) Students, to graduate, must have had two years' work in groups I and II, one year's work in each of the other groups, and four years' work in some one group. (4) Study cards must be made out each half year, and must be approved by the principal and the parent.

There are many variations, of course, from these three types. One important difference is that many schools are expanding downward and upward, absorbing the eighth and sometimes the seventh grade of the primary schools, as well as the sub-Freshman work which many colleges used to offer in special preparatory classes. The most noticeable feature of high school programmes at present is change; as the Commissioner's Report for 1913 puts it, "Every possible shade of combination is being tried—the concrete courses are evolving in an unsettled school system which is expanding at a most extraordinary rate." At a rough guess, the majority of high school programmes would average between the first and second types. The tendency is certainly toward variety; some think toward a confusion of meretricious variety with liberality.

Barring schools of a special nature, the private school programmes do not show so much varia-

tion. The following, with small differences, represents the studies of the private school programme, covering from four to six years:

English, required throughout.

Latin, usually required for at least four years.

Greek, alternative for French or German, three years.

French or *German*, usually required for at least three years.

Mathematics, usually required throughout.

History and Civics, usually required throughout.

Science (Physics or Chemistry), one required for one year.

(Biology, "Nature Study") one year.
(Rarely offered).

A pupil is usually allowed to group these studies in one of two courses, called "classical" and "scientific," but about the only difference is that the "classical" pupil takes Greek and no science (or, at the most, physics) and that the "scientific" pupil takes no Greek (sometimes no Latin), takes chemistry as well as physics, sometimes advanced mathematics, and (if it is offered) a little manual training (boys) or a little household science (girls). The variations are great in such subjects as science and manual training. A few private schools include elabo-

rate courses in both of these subjects, but the majority (with a fairly common addition of "nature study") give only meagre, if any, courses outside of physics and chemistry. The most noticeable features of the private school programme, in contrast to the high school programmes, are that it is less extensive in the choice offered, and that all subjects but science are prescribed for so many years that, under good instruction, they may be studied thoroughly.

The aim of the high school, in offering such programmes as it does, is to bring into the life of each student what are commonly called cultural, vocational, and disciplinary experiences, to prepare a boy or a girl for a useful and happy life. The aim of the private school, in its programme, is obviously to prepare its pupils for college. Force of circumstances—beneficent, some think, maleficent, others hold—has largely brought this condition about, so that the boy or girl who does not go to college gets substantially the same secondary education in a private school as the boy or girl who does.

Whether or not preparation for college is the best preparation for life, however, as the similar question whether the varied course of the high

school gives really cultural, vocational, and disciplinary experiences, depends not so much on the content of the curriculum as on the methods employed in teaching that content. One hears that Latin should be required because it is "good discipline"; that literature courses should be prescribed because they have "cultural value"; and so on. These are really very meaningless reasons. Latin is often so taught that it is not good discipline; literature courses, on the other hand, often are good discipline. Professor E. L. Thorndike, in a recent investigation, has shown that "the differences of subjects in disciplinary value are so small in comparison to their differences in non-disciplinary [i. e., cultural and utilitarian] value, and also are so dubious, that in valuing studies we should give them relatively small consideration."* Given a fair-looking programme, then, with provision for both cultural and utilitarian experiences, it is chiefly important to see how the various studies are presented. Are they taught so that the cultural courses really transmit culture, so that the utilitarian courses increase the pupil's efficiency as a breadwinner, and so that sufficient discipline is experienced? These

**Education*, January, 1915.

may or may not be desirable ends; but we shall have to defer the question of their desirability to a later chapter, since our concern is now with the facts. It is these three characteristics which the high school, from its programme, aims to develop.

Accurate generalizing in this connection is of course impossible, for the question at bottom depends on each individual teacher and each individual pupil, and one who had studied the problems far more than the present writer would still have insufficient evidence for a water-tight conclusion. Speaking broadly, however, it may be said that the high school accomplishes, by its methods of instruction, a large part of the utilitarian end which its curriculum promises, that it does increase the practical efficiency of its boys and girls. The great boom—for it is nothing less—in vocational studies springs not only from the American prejudice in favor of the practical, but from the fact that the high school has in large measure done what it has set out to do in the utilitarian field. It is natural that a nice adjustment should not have been maintained; the enthusiasm for vocational work has weakened the cultural work; indeed, few of those courses, such as literature and history, which

might serve cultural* ends, have been used for anything but scrappy information and feeble discipline. The average high school gives its pupils almost no culture. There is a good deal of mental discipline; but, except in individual cases, there is not much variation—that is, most subjects (even Latin, French, English Literature, and Mathematics) are taught in much the same way, with little value beyond the mental discipline; and that, especially in such subjects as literature, is not always marked.

Turning now to the private schools, which, their programmes would lead one to suppose, aim chiefly to give certain information and mental discipline, one finds them accomplishing their apparent purpose with even more skill than the high school accomplishes the utilitarian third of its purpose. But most of them would be unwilling to admit that this is their real purpose; whatever their practice is, they maintain that preparation for college is only an incident, that,

*In constantly using this term "cultural" I am giving it the meaning commonly applied by educators—a sort of negative meaning standing for those things which minister rather to taste, judgment, and intellectual pleasure than to practical usefulness. Cultural studies, in other words, are not so much positively cultural as they are non-utilitarian. It seems to me a perverted use of the word, as I shall later attempt to show.

even then, the best preparation for college involves cultural development, and that their chief concern is culture to a greater extent even than it is the high school's concern.

If this is their aim, they fall far short of it. The average work is perhaps more cultural than that in high schools, for there is practically no utilitarian work to invade the other, but, except in individual instances, one sees chiefly mental discipline, only discipline—nearly all subjects taught in the same way, a way that too often robs cultural subjects of the stimulus they might contain. This perversion of methods, of course, is not calculated; rather, it just “happens,” partly because the private school teacher does not pay much attention to method, partly because the subjects he teaches are largely traditional—he accepts them without question and teaches them, generally, much as he was taught them. As I write these words I recall a teacher who gives dull matter-of-fact pupils an enthusiasm for Wordsworth and Shelley, and another who, in a school where manual training is permitted only to those who do well in other studies, turns out several expert printers each year. But these are exceptional teachers. Also, there are exceptional schools—high schools where true

culture is the very atmosphere, and private schools where excellent work is done in manual training. On the average, however, good teaching in the utilitarian field is the only outstanding merit of the high school, and good disciplinary teaching is the only conspicuous success of the private school.

The daily hours devoted to schooling amount to about the same in both public and private schools. Four and a half to five hours is the average time spent in school, while two to two and a half hours are spent in preparation—a total of six and a half to seven and a half for five days in the week. Though some of the public schools in small primitive communities are able to keep going for only a few months, the representative high schools generally have a longer school year than the private institutions, nine full months as against a scant eight or even seven. So far there has been little effort on the part of the schools, public or private, to control or to organize the three to five months of vacation, but a few schools are beginning to offer optional summer work. The outside hours of the day are given slightly greater attention, especially in the private day-schools, which sometimes keep the pupil till late in the after-

noon, thus supervising a large part of his preparation study and his play. In the boarding-school, of course, the day is completely in the hands of the teachers.

PHYSICAL TRAINING. To understand what is being done for the bodies of the pupils we may profitably glance back a few years to a time when physical instructors were practically unknown, when gymnasiums, if they existed at all, were little better than sheds, and when athletics were a matter of individual inclination. Now, a quarter of a century later, we find physical instructors in nearly all private schools and in many high schools; large, well-ventilated gymnasiums are not uncommon; and athletics have been organized by the pupils themselves about as far as organization can go. In addition, the school itself is now paying considerable attention to sanitation, instruction in hygiene, and medical supervision.

Here, however, as in the matter of studies, the quality of the work is what counts. Viewed from the point of view of efficiency, physical training is still in its infancy. This condition springs partly from the fact that there are too few skilled teachers to supply the great demand

that has suddenly sprung up. The high schools have recently come to realize, as the private schools realized not long before, that some sort of physical instruction—or at least control of physical activity—is necessary. A gymnasium is built, an instructor is found—too often merely an athlete with knowledge only of athletic games—then, of course, something must be done, whether pernicious or not. There are classes in physical training, sometimes there are classes in hygiene, occasionally the instructor examines his pupils and gives them corrective exercises. Nothing very definite is done. The school rarely knows what it wants in the way of physical instruction; and when it does, it frequently cannot find a good instructor. Indeed, it may be said that in the private schools there is little good physical training, and that in the high schools there is still less, frequently none at all. In practically every case there is no clear attempt to articulate the physical development with the mental and moral, though a great many schools are obviously groping toward some such purpose.

It is not that the boy does not get enough exercise. Sometimes he gets too much. And since athletics occupy a large part of his time

and thought—and increasingly occupy the girls, too—a brief consideration of school sports seems in order. They are not physical training, except in the sense that living, good or bad, is education, but they involve about all the physical training that many boys and girls get.

There is hardly a boys' secondary school where there are no organized teams—football and baseball in practically all cases; basket-ball, hockey, rowing, and track in many. Girls' schools usually have their basket-ball teams. Only a small number of the pupils, however, can win positions on athletic teams, and, except in some private schools, there are few lower teams. In certain private schools, to be sure, the whole school is so organized that practically every boy or girl plays on some sort of team; but in the public schools the majority are left to chance "scrub" games and to individual performance in the gymnasium or on the playground or—it is still too often true—on the street. For those taking part in organized athletics, however, the game is made an engrossing occupation. Rivalry with a neighboring school and the individual's desire to excel lead the boys, if they are unrestricted, to subordinate everything else to athletic success. This is not to be wondered at;

the remarkable thing is that teachers, who see that a boy cannot be left entirely to his own wisdom in the matter of studies, are slow to realize that he is also unfit to control without restriction his athletic activities. Many boys spend two or more hours a day in hard athletic training and a large part of the rest of the day in thinking about athletics. Sometimes this is injurious to their health, sometimes to their school work. Gradually, it is true, authorities are coming to exercise control. In the majority of cases, however, that control is only with reference to the pupil's studies: he is not allowed to play on the team if he falls below a prescribed standard. There is very little attempt to exert the control with reference to the pupil's physical development; in other words, even when there is a physical director, athletics and physical training do not always bear much relation to each other. But, though school authorities are coming to exercise control of athletics with reference to studies, and to a certain extent with reference to physical development, it is almost unknown for them to combine the two considerations; that is, it is very rare to find a school where a boy a little below the scholastic standard is encouraged to give full time to athletics be-

cause a competent physical director considers such the best course with reference to studies as well as to physical growth, or where a boy well above the standard is cut off from athletics for the same reason.

This isolation of athletics in boys' schools has recently provoked a discussion of moral values. To consider the motives and actions connected with an occupation so engrossing to the boy is highly important.* It is generally true that boys who take part in athletics do better work and lead cleaner lives than those who do not. The reasons for this are nowadays obvious and convincing. It is also generally true, however, that, with the keen competition in modern athletics, with the example of success at all costs too often set by college athletics, and with the direct teaching of this doctrine by a professional coach, the individuals on our school teams have an alarming opportunity not only to learn dishonest little tricks, but to acquire a definite moral bias toward deceit. The majority of boys, either from direct coaching or from an atmosphere which produces the same result, make a clear distinction, in athletics, between

*See especially "Athletics and the School," by A. E. Stearns, in the *Atlantic Monthly* for February, 1914.

cheating a friend and cheating an enemy. Cheating itself, in other words, is not good or bad; its value depends on whom it affects. In a game it is "up to the umpire" to catch you; if he does not, you are all right. Fortunately the boy does not always transfer this code of ethics to his life outside of athletics; but it is impossible to believe that a long course of dishonesty (for it is nothing less) does not seriously affect his moral sense in all matters. Whatever may be the original cause of the proverbial American disrespect for law if you can evade it, youths who spend a large portion of their time in typical American athletics are not in a fair way to develop a different attitude when they shoulder the responsibilities of citizenship. Many private schools are taking decided action in this matter, especially by forbidding professional coaching, by restricting the "commercial" side of athletics, and by appealing to the colleges to set a higher example. A few public schools are doing the same things, but, generally speaking, the public school still considers its affair closed when school hours are over. So great is the number of boys as yet unrestricted, either physically or morally, in their athletic activities, and so tremendous is the influence of popular

sports, that the athletic question is one of the chief problems confronting our schools.

MORAL AND RELIGIOUS TRAINING. In most public schools religious instruction is forbidden. A few high schools have brief, non-sectarian exercises—moral rather than religious; and the “social hour,” increasingly popular in many schools, supplies a little direct and a good deal of indirect moral instruction. Beyond this there is no organized effort on the part of the public school to influence the moral and religious life of the pupil. A good deal, of course, is done indirectly and without organization—in the classroom, on the playground, in coöperation with the parents of the pupils. How much, naturally depends on the individual teacher, but in general it may be said that public school teachers do not actively concern themselves with anything but the pupil’s mental development. As in the matter of physical development, there is not a very strong sense that the mental, moral, and physical growth are vitally interdependent. Most teachers, to be sure, would admit the truth of this statement, but there is not enough actually done, except in individual instances, to warrant the belief that teachers really *feel* as well as *admit* the truth of

such interdependence. The matter is too often left to the principal, who is expected, in some mysterious way, to do what no one man can do; and sometimes the principal, in his turn, leaves the problem to the parent, who may be half blind to the true situation.

In private schools, speaking generally, the obligation is much more strongly felt. They are smaller; the teacher's work is often assumed to go far beyond the mere curricular duties; and personal intimacy with the pupils and interest in their all-round growth is much more common than in the high school. In addition, practically all private schools, especially boarding-schools, pay attention to definite moral instruction, while sectarian schools make, as well, an important feature of religious exercises. The private school, furthermore, feels a large responsibility for the pupil; it is fond of the phrase *in loco parentis*; and as a result it pays more heed than the public school to the interdependence of mental, moral, and physical growth. In many day-schools, however, close attention to this important relation is unknown; and in many boarding-schools it is either mechanical or dictated by narrowly conventional standards. As in the classroom, where the

mind is disciplined sometimes at the expense of growth, right moral development in the boarding-school is not so much encouraged as bad moral development is discouraged—the pupil is not helped to be good, but rather prevented from being bad.

It is to supply the proper stimulus that the parochial school and the so-called “Church School” insist on the value of their religious services. They believe that the pupil’s morality, otherwise negative, acquires positive energy from his religious life; and they attempt to supply the religious life which he needs. If the attempt has frequently failed, as is no doubt the case, the trouble is not necessarily with the idea; the failure may spring from a variety of causes—of confusing mummery with religion, of mistaking sanctimoniousness for sanctity, of substituting preaching for living. A good many, however, question the value of the idea—not the idea that morality must be informed by religion, but the idea that it is the school’s province to supply religion. One school holds that if the pupils live religion, there is no good in talking it; while, if they won’t live it, there is still no good in talking it. Looking from another angle, the “Church School” and the paro-

chial school maintain that the haphazard religion of daily life must be constantly reinvigorated by definite religious exercises. The two views are not quite logical opposites, but practically they amount to opposites; that is, the school which does not have religious exercises looks on the "Church School" offices as futile, while the "Church School" confuses the *un*religion of its neighbor institution with *ir*religion. The divergence of the views is so great, moreover, that the problem of religion and morals in schools is an important one—doubly so because, while many question the position of the public school, which gives only indirect attention to morals and no attention at all to religion, others feel that the religious schools have by no means proved their case.

CHAPTER V

TEACHERS

THOUGH one may generalize, with approximate accuracy, in regard to American secondary pupils, one may not do so with any accuracy at all in regard to American teachers. It is conventional, I know, to suppose that there is a certain stripe running through, a sort of badge of the profession; it is not uncommon to meet the business man who thus generalizes the teacher into a kind of janitor pedant, a faithful, book-learned individual, but white blooded, devoid of passions and ambitions, a small man with a small soul. Perhaps this view springs largely from literature: the teacher in books, when not a tyrant, is very frequently a sort of slave; and Mr. Shaw's clever sentence—"The man who can, does; the man who can't, teaches"—has made even American teachers squirm. If one takes the pains, however, to characterize a dozen or so of one's acquaintances in the teaching profession, one soon realizes that it is absurdly im-

possible to generalize at all in regard to the 70,000 men and women teaching in American secondary schools—just as impossible as it is to generalize in regard to bankers or lawyers or doctors. It is more profitable to remind ourselves of a few of the widely dissimilar types, and then to consider some of the conditions under which they work.

The old-fashioned scholar, the man of the musty shelves and the other-worldly manner, still exists in some of our colleges, but he is too rare in our schools to be considered a type. More familiar is the bustling, modern scholar, sometimes a man or woman of high attainment in a particular field, pouring out, whether or not of high attainment, quantities of text-books, some of them useful from the very fact that they are written by practical rather than intellectual persons. Not all of the modern scholars are practical, however; a familiar type is the man who looks wistfully forward to college preferment—which usually does not come. Our schools are full of examples of such arrested scholarship. More contented, probably less inspiring, is the pedant, the vestige of the old-fashioned scholar without the inward and spiritual grace, a type not very common in point of

fact, but most common in the popular imagination. First cousin to him—or her, as the case may be—is the mere drudge, perhaps necessary to a certain extent, for he is willing to teach anything, to do patiently and without question the semi-menial tasks which arise in every kind of work, but he is probably not necessary in the numbers in which he abounds. It is he indeed, perhaps more than the pedant, who has sat for the conventional picture in the mind of the business man. In refreshing contrast stands the truly dedicated spirit, the teacher who gives all—and a little more—to the work in hand, who transfigures dull details, who fills the pupils with enthusiasm. Akin, but of far less service, is the teacher who engages in the work out of a love for children, but who is too often merely an amiable companion—no scholar, no leader, no true teacher. Seemingly incongruous, but mixing easily with the others in these cosmopolitan times, is the practical man of affairs—a good, energetic teacher, if uninspiring—able at preparing pupils for college examinations, eager in teachers' organizations, well fitted, in a business sense, for the position of principal or headmaster. Like him, but without his ability, is the nice young man who ought to have gone

into business, who enters the teaching profession by chance or from a desire for fifty dollars a month instead of the twenty-five which the first year in business might offer, and who sometimes acquires a sort of superficial knack, sufficient to make him acceptable to his employers. He is particularly in evidence at private boarding-schools, especially if he is athletic. Finally, to these types must be added the person who looks on teaching as a side issue, a necessary evil till some better opportunity arises. Many such are no doubt lured, like the nice young man, by the higher pay at first. If they are women, marriage sometimes saves them from their uncongenial task; if they are men, marriage sometimes condemns them to it.

These types, by no means all that might be enumerated, serve to show how hopeless it is to attempt to characterize teachers as a class. Even the types themselves, one must admit if one makes an investigation at all faithful, are not often found in isolation; that is, if all the teachers who conspicuously fit these and other characterizations were counted and set aside, a large number would still remain. One more often finds two or three such types in combination in one man or woman: the scholar and the

dedicated spirit, for example; or the scholar and the practical man of affairs; or the pedant and the mere drudge; or the nice young man and the dedicated spirit. It is of course vastly better so; a mere scholar, or a mere nice young man, ought not to be teaching in schools. Of the various elements enumerated, however—types, when they exist in anything like isolation—it may fairly be said, I believe, that in our secondary school teachers scholarship and practical contact with affairs are too rare; while the drudge, the mere lover of children, the nice young man, and the person teaching as a side issue, without other qualifications, are far too commonly met. In addition, it may be said that, except for a handful of glorious exceptions, we have among our teachers fewer really first-class men, men of outstanding capability, than are to be found in such professions as the law and medicine. To understand the reason for this, as well as to explain the burden of undesirable types, it may be profitable to discuss some of the conditions under which teachers work.

✓ The actual amount of time spent by a teacher on his work is not so significant as the way in which the time is spent. For though the aver-

age teacher probably does not work above seven hours a day, works only five and a half days a week, and has four months of vacation, the work, if it is well done, is of a very exhausting nature. ✓ Approximately four hours of the seven are spent in the classroom, where the teacher not only must pay unflagging attention, but must look at the subject in hand with the eyes of his pupils—must pay attention, as it were, in thirty different ways at once. All the while, too, he must keep ahead of, outside of, the situation; must not merely follow, but must *lead*. And all the while he is on his feet. When the other three hours have been passed in reading papers, in consulting with colleagues, and in getting in, with a good deal of rush, the various odd mechanical duties that fall to every teacher's lot, he has done a hard day's work. The evening may be spent in study, if uncorrected papers do not follow him home, but, whatever work is done—whether study, or writing, or unfinished tasks of the day—it is done usually by a mind that needs recreation. In the majority of cases, I suppose, the tired teacher quite rightly takes his recreation. The apparently free Saturday, moreover, may easily disappear in a bustle of unfinished work. In

many schools there is a Saturday morning session for delinquents—an unhappy group that implies the presence of the teacher; as a matter of fact, few teachers succeed in getting more than an occasional Saturday afternoon off. Indeed, if a teacher is to keep up with his profession—by reading the literature of education as well as of his particular subject, and by attending teachers' conferences—and if in addition we are to assume him a normal person, with letters to write, with a need for exercise and recreation, and with social obligations and pleasures, it may be readily conceded that he gets practically no time for avocational pursuits during the school term.* And when the exhausting nature of his work is considered, the long vacations do not seem so disproportionate as they appear at first glance.

It has been said, in fact, that if a teacher did not need the vacations for rest, he would need them in order to supplement his meagre salary by some sort of summer work. This many do, but the pay is not so low as the statement would imply. Salaries vary enormously, even in the public schools, but it may be roughly stated

*Plenty of exceptions can no doubt be found, but the above statement is substantially true of the public schools and of most private schools.

that a teacher with very little experience may soon receive a salary of \$1,000—in fact, a young man or woman receives much more *at first* in teaching than in business—while a successful teacher may soon reach a position where \$2,000 is not exceptional. Beyond this figure, however, no matter how long the service or how great the excellence, it is difficult to rise; it may be said that, barring principals, only a negligible number receive above \$2,500 in public schools, or above \$3,500 in private schools. As professions go, then, it is possible to earn a fair salary in the teaching profession—a very fair salary if it is figured as the return for eight months' work—and it is especially easy for a person under thirty to make more money than he would get in many other pursuits; but it is equally true that practically no teacher can look forward to independence, while the teacher of forty with a large family may face, if he is not a man of exceptional ability, a condition bordering very close on poverty. The question of pay, as well as the question of hours and the character of the work, undoubtedly plays a large part in determining what sort of men and women take up the profession. For though teaching is an art and the ideal teacher,

like the ideal artist, asks only protection from positive penury, the majority of teachers are not singly dedicated to their profession; they are much moved by the potent reflection—

“Ich habe Weib und Kind zu Haus.”

What teachers do with their free time—at least with their vacations—is an important consideration. Many, as has been already noted, concern themselves with gainful occupations—tutoring, summer camps, writing, business. Some lay up intellectual capital by studying at summer schools. Others find the summer vacation an excellent time in which to follow avocational pursuits, which undoubtedly enrich their lives and make them better teachers. Such activity, however, is by no means universal; a great many—the majority, I suspect—do nothing worth while with their vacations. Following the lines of least resistance, they lead sober, respectable, innocuous, unproductive lives.

This condition may be attributed to a variety of causes. The kind of men and women who are attracted to teaching—barring the dedicated few—are not persons of large and expansive vitality; or, to put it the other way about, men

and women of ambition, when the hours, the character of the work, and the pay are considered, think twice before taking up the profession of teaching. A more potent cause, I believe, is the fact, already noted, that during the school term there is little time for avocational pursuits; few people can take up, of their own volition, an occupation which must be neglected during eight months of the year. There is no cumulative habit of avocation, renewed from week to week, from month to month, if only for a few minutes at a time, till finally, when summer comes, the habit invades the new freedom and helps the will to realize the deed. Very likely the majority of teachers would prefer a longer term and a shorter vacation, with the work more evenly distributed, with sufficient leisure in term time to pursue activities which might be continued vigorously in vacation. The present tendency, however, points to a lengthening of the vacation and an intensifying of the work in term time. The teacher reminds one constantly of an engine which is run at forced draught for a period, then allowed to lie idle, with the fires out and the boilers rusting. Few persons can make the most of their vacations with conditions thus

arrayed against them; the blessing of three months' holiday is often a hidden curse.

Another cause of unproductive vacations, no doubt, is a too prevalent notion that scholarship belongs in the colleges, that, though a certain amount of erudition may be well for the secondary teacher, *productive scholarship* is not his affair. The fact, moreover, that scholarly work is not expected and is rarely done means that few teachers develop habits which encourage them to scholarly pursuits in their vacations.

Along with this too prevalent notion that scholarly work is not the province of the school teacher go certain misconceptions which must be here taken into account. It is not sufficiently realized, by teachers as well as by the public, that teaching is an art; hence it is too often assumed that almost any one, with a little book learning and a good character, can become a teacher; hence, too, the belief, in which a good many evidently indulge, that one can become a good teacher by studying in a normal school or a teachers' college, as one might become a good mechanic by studying in a vocational school. It may be that this misconception, buttressed by an observation of incompetents who keep their positions, is one of the parents

of the notion, also very common, that a teacher's work is not big enough for an ambitious man. A relative, if not actually a brother, is the idea that teaching means solely the imparting of information. These misconceptions, rather than what actually takes place, tend to give the teaching profession a sort of differentiation, if not a definite stripe, in the minds of those outside it, while the reaction on those inside is considerable: they unconsciously tend to become what the world tells them they are. A young teacher recently admitted to me that a professor in one of our better teachers' colleges had strongly advised him against teaching the subject he was headed for; and on talking it over with me he inclined to think that he had disregarded the advice, not because he set his own opinion above the professor's, but because he could not take in, even when the professor told him, the fact that the necessary information was only a small part of the qualification.

Yet we might be gratified, for a beginning, if all of our teachers had even the primary qualification—the necessary information. This our normal schools and teachers' colleges attempt to give them, but the demand for teachers is so much greater than the supply of well-educated

teachers that our schools are forced to take many who have had only a rather aimless college course and some who have had only a high school education. Suppose, however, that all had received at least a normal school education, the beginning would still be pitifully small. Our schools need not merely *informed* but *trained* teachers. There is a pretence, of course—or, it might be fairer to say, a desire—on the part of the normal schools and teachers' colleges to supply such training, but as yet only a few of them supply it in much more than name. Happily the condition is fast improving; there are many signs that these words will not be true in another generation. At present, however, the result is that many of our teachers begin their work without any training, do considerable injury to several classes while they are learning the elements of their technique or learning that they can't teach, and find themselves always without that substantial background which hospital work means to the doctor.

Partly no doubt because of the large number of mere drudges who enter the teaching profession, partly also because of a misconception on the part of some principals, teachers are rarely given great responsibility. It is true

that a sensitive nature at once perceives enormous responsibility in the smallest details of the work; a great many teachers, I believe, have a keen sense of obligations not definitely "nominated in the bond" and assume important and engrossing duties in the athletic, social, and moral life of the students. Some, however—far too many in the public schools—assume that their responsibility ends with the classroom. This is not altogether their fault, for the administration often fails to encourage a larger idea.

The foregoing, I am aware, is a very hasty and imperfect characterization of teachers and their profession. By viewing the subject from these various angles, however—the different outstanding types, the hours, the pay, the use of vacations, conventional notions about teaching, preparation, and responsibilities—we may be able in a rough way to get a sort of perspective; so that, considering the teacher in relation to the pupil and the work, we may later discuss with profit some of the important problems before our American schools.

CHAPTER VI

SOME AMERICAN TRAITS

IN DISCUSSING what American schools may do, one must naturally consider what peculiar traits mark the development of the American people; and though a detailed account of these traits, with sufficient illustration, is impossible in so short a volume, it seems wise to note the most outstanding—if in a somewhat categorical manner—in order to keep the whole problem before us. For the American genius has made the American school; and whatever our schools become in the future will depend at bottom on what the American people become. Further, since what the people become depends in large measure on what the schools do, a consideration of the traits must obviously be followed by a discussion of the needs.

There are many debatable points, of course, which I shall not attempt to cover. We may be brave, generous, vulgar, conceited, as many foreigners tell us we are, but these qualities are

so vague and so relative, especially when applied to nations rather than to individuals, that it is unprofitable to discuss them; they are something like the mysterious truths in which fortune-tellers traffic—we believe them if they are flattering; we doubt them if they are not. Again, there are qualities, such as our restless activity and our business shrewdness, which are so obvious that they hardly need to be stated. My intention, rather, is to discuss certain traits which discerning foreigners notice, but which, though outstanding, are not always clearly recognized by us.

One of the first things that the “discerning foreigner” notices is our ethnic diversity. He notices, furthermore, that it exists in stratifications; that the “melting-pot” idea is a fiction, that our races do not merge in a “like-mindedness” peculiar to our original Anglo-Saxon stock. American democracy must be either a meaningless thing or it must be a federation of the ideals of its different parts—to quote Mr. Kallen,* “the perfection of the coöperative harmonies of European civilization.” American like-mindedness, in other

*In the *Nation*, February 18 and 25, 1915.

words, must be a "multiplicity in a unity" if it is to exist at all.

That such a like-mindedness already does exist, however, is increasingly evident. Though the Russians and Poles and Italians who have poured into our country have come with a way of expressing their desire for liberty far different from the way of the first settlers, though their race consciousness is indelible, they have, nevertheless, come with the same general impulse, to seek a larger, freer life. In spite of the clap-trap that is talked about "liberty" and "the home of the free," in spite of the vast numbers of low-grade foreigners whose notion of liberty crystallizes into high pay for little work, in spite of much business bondage to "the wheel of things," the idea of liberty is more national and more potent than we sometimes realize. Our different races may express the idea differently from one another; they may not all feel as strongly as some of our forefathers did that liberty means that "all men are created free and equal"; but the idea of liberty permeates their thinking and informs their institutions. Perhaps the best proof of this is the hope one sees in the faces of Americans—a thing noticed at once by foreigners. This hope,

moreover, is not inspired merely by the exciting climate or by physical vigor. There is little merriment about it; Americans suffer a good deal from nervous indigestion and they proverbially don't know how to have a good time. Neither is their hopefulness the result merely of prosperity and their sense of material possibilities. It goes deeper than that, else it would not persist as it does; it springs from a fundamental faith in mankind—a spiritual faith, which surprises Americans themselves no less than the world when it asserts itself in a crisis. It is a quality we shall have occasion to speak of later, for it is at the bottom of the movement so often called “the New America”; but first we must note the apparent contradiction of it.

We must readily admit, for example, the truth of Mr. Kipling's lines in his poem, “An American”:

“Calm-eyed he scoffs at sword and crown,
Or panic-blinded stabs and slays:
Blatant he bids the world bow down,
Or cringing begs a crumb of praise;

“Or, sombre-drunk, at mine and mart,
He dubs his dreary brethren Kings.
His hands are black with blood: his heart
Leaps, as a babe's, at little things.”

This characterization stands in curious contrast to the large-mindedness just suggested as fundamental in the American. At the same time that he has a large sense of values, in a vague but persistent way he has, in rather definite ways, a curiously small sense of values. He is impelled by a tremendous idea, but he is for the most part unaware. He sets too much store in material things; his view of life and the attention he gives to his living are too temporary, too occasional; there is rarely a continuing, developing purpose, except in practical business affairs, to give a fair sense of values; his real existence is hand-to-mouth—he does not “see life steadily and see it whole.”

This list of symptoms is certainly well within bounds. Yet they are sufficiently alarming, even if we reject the graver diagnosis of cynics. The life which such symptoms suggest has made popular too many expressions like “get by,” “put one over,” while its participants too often justify themselves to themselves by saying they are practical men of business, that they haven’t time for theories (their word for ideas that don’t “pay”); and they betray by their subway, quick-lunch faces that they haven’t time, either, to live. These are widespread and

serious defects, so obvious that the foreigner, if he is not very discerning, supposes them the whole story. They must be kept in mind as we discuss the problems of our education.

A kind of "blanket" charge which foreigners make to cover these and other defects is that we have no culture. In large measure this is probably true; it is hard to understand how people who exist without really living can be cultured. It may be well to pause for a definition of what our critics mean—especially since most of our schools profess that a large part of their work is "cultural."*

The ordinary American view of culture is, no doubt, that it is a pretty adornment for the leisure class. This involves a knowledge, or at least a background, of the classics and a feeling for the "last enchantments of the Middle Age." As such it does nothing toward putting bread into people's mouths. It would be hard to convince a poor, overworked widow that her son might profit by a feeling for the "last enchantments of the Middle Age." Further, it implies aloofness and intellectual snobbishness. No wonder that Americans are particularly out of sympathy with it, if this be culture. They

*Meaning, usually, not vocational. See p. 61.

have a healthy scorn for a race that is run "without dust and heat."

But this view of culture, though it is held by a surprisingly great number of people, is not what our English critics mean. They refer rather to the urbanity, the open-mindedness, the ability to "detach one's self from experience," which marks the educated man. It is what Matthew Arnold meant by "accessibility to ideas," the lack of which he deplored in the English "Philistine" of yesterday. It implies taste, judgment, toleration, modesty. In England it implies, too, at least a bowing acquaintance with the classics; but this is largely because the classics have been the chief part of English education for centuries. A study of the classics need not in itself produce culture, as can be demonstrated many times in England as well as in America. The culture of our English friends is chiefly an accumulated inheritance. A sentence in Mr. Lowes Dickinson's *Appearances* makes the point clear. Speaking of culture, he says, "The things we do to maintain it might kill it; the things we do to kill it might preserve it."

Culture, in other words, cannot be assumed just because Latin and Greek are part of the curriculum; it involves a state of the mind, a state of

the soul. And though it has been fostered more by the Humanities than by other things, we tend to lose sight of its essential nature when we identify it with the ideas of the ancient world. For culture, if it is vital, must be a progressive thing. Primarily it is human. It is just because the Humanities called men away from a dead life of abstract ideas and spectral other-worldliness that they produced the activity of the Renaissance; and this activity, as it accumulated a tradition, produced a culture which implies the classics. We are a little too prone nowadays, however, to imagine that what was a new burning message for the people of the fifteenth and sixteenth centuries will be potent with us. Or, if it is not potent, we condemn what we confuse with it—culture itself. It is as if we should condemn Christianity because Calvinism leaves us unstirred.

We do not sufficiently realize that culture, like any fundamental characteristic of our life, involves the whole quest for truth and that it must be constantly reinvigorated by new and inspiring forms—by one interpretation of the classics in one age, by another interpretation in another age, by the classics always in *our* civilization; but by science, too, by whatever search

after truth there is which is not prescribed and circumscribed by immediate practical results. We are told, in answer, that culture implies the solitary dreamer, that it cannot whirl along with the busy world. This view, however, means a feeble acquiescence in the twilight of a dying culture. The life of the Renaissance, the parent of our civilization, our culture, included probably a good many solitary dreamers, but it included chiefly men of untiring action. Leonardo da Vinci was not less cultured because he made the wheel barrow; Sir Walter Raleigh was not less able to "detach himself from experience" because he built practical fortifications and invented potent cordials. If culture means only a memory, an echo of times that were, it must of course be injured by engrossing, present-day activities; but as such it must inevitably grow fainter and die. The great thing about the culture of the Renaissance is that it was vital, growing, productive, that while men were engaged in all sorts of activities they were able to "see life steadily and see it whole," that, though they were both dreamers and men of practical affairs, they had at the same time what Mr. Augustine Birrell calls in another connection "catholicity of gaze."

There seem to be, then, three rather distinct views of culture. First, there is the twilight thrill of it—the adornment for the leisurely aloof. Next, there is the urbanity and open-mindedness so characteristic of the educated Englishman. Finally, there is the living, productive culture, which implies the second and a little more. It means not merely knowledge, but sympathy and spiritual insight; it involves always a realization of the lesson of history—that all life is one, that an isolated part becomes atrophied, and that life is progressive, if with much reversion, towards higher ends. The “light” is not the light of the moon, but of the sun—it produces.

Of the first of these kinds of culture there is probably more in America than the strayed traveller suspects—especially among those in close touch with the European inheritance. Of the second the same thing may be said. In both cases, however, the individuals are too few and too scattered to exert great influence. Americans, gregarious, imitative, seeking always the abnormally normal, have fallen over backward in their fear of singularity: they are ashamed of superiority; they are so afraid of becoming “high brows” that they become “low brows”; and they excuse themselves by imagining that, if

they are nothing else, they are genuine. The third kind of culture cannot, of course, exist without the second; it is merely the second vitalized. Yet, with that curious contradiction of small-mindedness and large-mindedness, the American people, especially in the Middle West, give many signs of a potential, if not realized, culture of the highest kind. First of all, it is distinctly noticeable that they are aware of the lack, that they know that they need culture. Mr. Lowes Dickinson, recording a conversation with some Canadians, pictures a passionate appeal, articulate as follows:* "We know that without it everything else is of no avail. We bluster and brag about education on this side of the Atlantic. But in our heart of hearts we know that we have missed the one thing needful." "Meaning by Culture?" queries Mr. Dickinson. "Meaning Aristotle instead of Agriculture, Homer instead of Hygiene, Shakespeare instead of the Stock Exchange, Bacon instead of Banking, Plato instead of Pædagogics! Meaning intellect before intelligence, thought before dexterity, discovery before invention! Meaning the only thing that is really practical, ideas; and the only thing that is really human,

**Appearances*, New York, 1914.

the Humanities! . . . Preserve the integrity of the human mind!"

It is true that there are some who fondly suppose that the trick can be turned by building public libraries and by organizing busy-body reading and lecturing circles. Again, there are a great many who reveal their destitution by a very noisy, uncultured assertion that we already have a flourishing culture—usually of the "bang-up" variety. More important still, culture implies an accumulated mental inheritance; being diverse, we cannot take the English inheritance over; and we have no past worth speaking of in this connection. Any American culture, then, which is more than an echo must be largely potential as yet. Fortunately for us, we have the intelligence and dexterity which, though in many cases they blind us to the deeper value of intellect and thought, are not necessarily antagonistic to such qualities, any more than they were among the Elizabethans; they should help us, as our potential culture is gradually realized, to preserve ourselves from the mere outward manners of culture. We are in a favorable position to avoid one of the serious limitations of English culture. It has been sufficient unto itself and so in a certain degree has denied

itself. With one coast looking toward Japan, China, and India, with the other facing Europe, and with an increasing number of citizens eager in their search for truth and beauty—whatever the source—we ought to be peculiarly fitted, should a latter-day Erasmus appear amongst us, to develop a large and living culture. At present we are inclined to patronize Asia and to show filial contempt for the dotage of Europe, but there is spreading rapidly a large-mindedness, a “catholicity of gaze,” which, though it has directed its energies largely along political and social lines, is informed by both an intellectual and a religious spirit. The “New America” promises to produce a new culture and a new religion.

For the “New America” is not an exaggeration or fond dream. It is typified by a great tide of reform—a tide bringing with it all the flotsam and jetsam of shipwreck statesmen and pinchbeck preachers, but also a great purging flood. Wherever we turn, we see it working, in politics, in business, in society, in religion, working its way into hidden corners and washing out the dead things and dead ideas of ages. Some call it madness—madness masquerading under the banner of progress; and certainly there have

been many proofs to support the assertion. But others see behind the folly—behind the get-saved-quick religion and the opportunist legislation—a tremendous growing force which will bear down and outlive the little skirmishes against it. Twenty years ago there was a reasonable doubt in men's minds: was the light real, or was it only a will-o'-the-wisp, or perhaps a theatrical display, like some gigantic Broadway of the spirit? Now the whole country is flooded with its rays; the meaning is clear; no longer only the young men, but the middle-aged men—the young men of twenty years ago who understood—are filled with the new energy. The question no longer is, "Is the 'New America' a reality?" but, "What part have we in the 'New America?'"

In all this renascent movement little has changed more rapidly than education, both as regards men's ideas of it and as regards the actual expressions of it. No age, of course, has a monopoly of change; it would be grotesque to say that the educational America of 1895 was the same as that of 1875. Relatively speaking, however, we may say, I think, that the teacher of 1875 found himself in 1895, even though he had changed little in methods and in conception

of his work, a person who understood the ways of an only imperceptibly changed condition; whereas the teacher of 1895, unless he has changed fundamentally or unless he was one of the pioneers—well, he may not *find himself* out of place, for *he* does not always see that the place is not the same, but those who live in the spirit of to-day find him very much out of place. For the worthy reactionaries there is, of course, a great deal to be said. The *unworthy* reactionaries, however, do not realize that “vocational training,” against which they are particularly violent, is only a showy outpost of the new education, that the great value of present educational ideas is that they do not limit their view to a brief time and a narrow experience, but that they look far into the past as well as far into the future. For men living in the spirit of these ideas vocational training is not enough; neither is discipline; neither is culture, especially a dead culture. They must have all, none at the expense of another, for they are all part of a larger conception and none can valuably exist without the others.

As we look back over the preceding chapters, the brief account of American secondary education and the rough estimate of American

traits, certain needs stand out with a good deal of clearness. Our schools must take account of the fundamental diversity in our population at the same time that they lay hold of the principles which bid fair, in the New America, to produce a national like-mindedness. In addition, there must be less waste; we must turn our bent for the practical to a more efficient administration of education; and this implies not only a careful adjustment of the work, but also an insistence on competent teachers. Finally, the curriculum, the methods, and the outside life of the pupils must be so arranged as to promote, not merely to permit, the development of the individual's capacities. These needs, in the light of the idea that education means growth through production, at once suggest a great number of problems. It is my purpose in the following chapters to discuss some of those which seem to me especially immediate and national in connection with secondary schools.



The R.W.B. Jackson
Library
OISE

CHAPTER VII

THE SCHOOL OF TO-MORROW

FROM the foregoing, if the argument is sound, it follows that the American school of to-morrow must take into account the whole adolescent life of the pupil. Its primary aim is to promote his or her best growth as an individual in the community; and it must shape its work, no matter how extreme the changes involved, to realize as nearly as possible this large aim. In discussing the problems relating to the teacher, the curriculum, and such other questions, we must constantly bear in mind that they are not isolated problems, but part of a larger problem—the pupil's whole life.

One of the most conspicuous features of modern educators, as contrasted with those of yesterday, is that they are beginning clearly to recognize that the education of their pupils not only implies an organized scheme of mental, physical, and moral training, but takes into account, as well, the vague, unorganized edu-

cation which the pupil picks up outside of school. It is not quite fair, perhaps, to point out that a pupil spends over 50 per cent. of his daily waking hours away from school, for an hour of directed activity has more formative value than an hour of haphazard activity; but when the long vacations are considered, it is within bounds to say that the education derived outside of school is as important in determining the pupil's growth as the education derived at school. For the majority of our secondary pupils the old days of home chores have passed; they find much free time in which to do what they like. Excessive athletics, "movies," street idleness, and secret societies claim far too great a proportion of their attention.

It may be that the school is not responsible for the pupil after he leaves its precincts—this is at present a debated question—but if the potent outside education, of the home or of the street, runs counter to the school work and so renders that work futile, the school is only just holding its own; while, if the outside life may be turned into channels that will benefit the school work, authorities must obviously attempt to influence outside life even if they do not stand responsible.

Various ways of effecting such influence have been suggested. "The solution of this whole problem," says one writer, "undoubtedly lies in the enlargement of the activities of the school. Several schools have wisely provided for the organization, under the sanction of the school itself, of a great deal of outside work. In some cases this work is very closely allied to school work. Thus boys are given supervision and credit for gardening, and even for more ambitious agricultural work. Students who have some talent for music are encouraged to take music at home or in voluntary after-school classes. The publication of a school paper, the continuation of shop-work after regular school hours, the opening of a school study room in the evening are all forms of outside activity which are promoted with success at different centres."* Another suggestion is the extension of the school into an all-year institution. Still another is that pupils should be required to do more work, so that practically all their time will be filled.

None of these suggestions is quite adequate. All of them, especially the last two, emphasize

*C. H. Judd, Chap. V in *Report of the Commissioner of Education*, 1913.

control rather than *stimulus*; they forget that a growing child must be left to its own devices for a large part of each day; they tend to institutionalize the individual. The defect may be readily observed in those boarding-schools where the boy is under close supervision every minute of the day. It would seem more important for the school to exert its surplus energies in bringing the home to a realization of its responsibilities. In this connection the public school may take a leaf from the private school; for friendly and effective coöperation between the home and the private school, though not universal, is fairly common. The task is far greater in a large public institution, but it is of paramount importance.

Thanks to a fourth suggestion, moreover, the task is not quite so Utopian as it sounds. The parent is usually willing, but does not know what to do. If the school curriculum, however, gives the pupil stimulating "leads," many children, if not all, will find useful interests. It may be helpful sometimes for the school to supervise and give credit for accomplishment in following out these interests, but it is essential that the majority of boys and girls should learn to develop a wise use of their free time without

an eye constantly fixed on emulation and reward. Too close supervision and appraisal, moreover, tend to prescribe too narrow limits; the teacher, by his very maturity, cannot always appreciate the value of apparently meaningless play. He should be contented if the child in its outside activities is interested, busy, out of mischief and vice, and showing in its regular work normal signs of growth. Close touch with the child's parents will inform him better than graded "results." His part, besides keeping in touch with the home, is to provide a curriculum which gives sufficient "leads." If he worries too much about loose ends, about a stray wasted minute, he runs the danger of regulating the whole time and so, in the end, wasting all the minutes.

We must realize, then, the strong obligation of the school, not to organize the pupil's free time, but to organize his school work in such a way that it will invade his free time. The first problem before us, therefore, is to inquire what such an organization may be.

First of all, there should be in our public education a continuous system, well articulated and running from the primary school through the university. By it a great amount of waste may

be avoided. In this continuous scheme the secondary school holds the pivotal place. "Higher education, as well as elementary education, is peculiarly dependent on the high school."* For without it the primary school seeks its lowest level, while the college is isolated and formless. It is therefore a pernicious condition when the college, as too often at present,† restricts the scope of the secondary school to suit its special needs or when the elementary school, as is sometimes the case, does not fit for the school above. If all children went through all three degrees of education, the college obviously should control the situation. As matters stand, however, especially since the college is not the logical conclusion of education for the majority of citizens and since the high school is coming more and more to be the logical conclusion except for the proletariat, the primary school must adjust its work and the college its demands to the needs of the secondary school.

The aim of such a system, we may again remind ourselves, is to promote the growth of the individual in the community. Such growth

**Report of the General Education Board, 1902-1914.*

†Fortunately this condition is rapidly passing, even in conservative Eastern colleges.

means the development of his capacities, and it implies both direct preparation for life, through a trade, business, or a profession, and indirect, through taste, judgment, character. The first of these may vary greatly with the special needs of the community—especially in a country of such diverse activities as America; the second, though it is not greatly affected by the same variations, may often be best developed in one individual by work widely different from that valuable in developing the moral and cultural life of another individual. The high school, since it holds the pivotal place, must regard both of these kinds of preparation. It may not wisely devote itself wholly to general education or wholly to vocational training. It must provide both: whether its students are going to college or directly into life, it must give them at least the elements of a general education; and since the majority do not go to college, it must offer, as well, special technical forms of education.

The arrangement of secondary school work involves two questions of time: (1) the number of years included in the course; and (2) the number of hours in the school day and months in the school year.

In regard to the first of these we must note, at the outset, the rapid rise of the "Junior High School." At present the majority of public high schools provide a four-year course, but the tendency toward a six-year course seems both wise and inevitable. Work in the seventh and eighth grades loses much of its effectiveness, especially among those who are going on to higher work, if it is not closely associated with the work of the ninth to twelfth grades. The dignity and seriousness of the years ahead, full of work, are a great incentive as compared with the years behind, full of play. Another important argument is that much of the beginning work in secondary school subjects (in Latin, history, grammar, for instance) is better suited to children of twelve or thirteen than to children of fourteen or fifteen, and that this work should properly be part of a continuous course in one school. These points have long been appreciated by private schools, many of which offer six-year courses. Some public schools are tending toward five-year and six-year programmes. In the following discussion I shall assume what promises to be soon a fairly universal fact: the six-year secondary school.

At present the junior high school usually includes the two years which hitherto have been the seventh and eighth grades of the elementary school. There is no reason, however, as the junior school is more and more assimilated into the regular high school, why the six years should be divided into periods of two and four years. A modification that has met with a good deal of approval is a division into four and two, representing, respectively, pupils from twelve to sixteen and from sixteen to eighteen. The advantages of this arrangement are that a pupil not going to college can get through by sixteen a high school course which, though it ends with the tenth grade instead of the twelfth, is considerably more than two years beyond the eighth grade of the elementary school; that it tempts into secondary schools a number who under the old scheme invariably stopped with the primary school, at the age of fourteen; that it sends pupils at an early age, yet sufficiently equipped, to vocational schools; and that, by offering two points of completion, at the end of four and of six years respectively, it adapts itself to the widely varying standards of admission to American colleges.

The plan, however, has two serious defects.

First, it invites colleges to maintain low standards: it encourages an increase in what we have already too much of, the high school masquerading as a college and bestowing degrees; and this would work incalculable harm to the quality of our professional schools. Second, since the four-year course, not the six-year, would obviously be the one to send pupils to advanced vocational schools, preliminary technical work would be introduced, not in the last part of a six-year course after at least three years of general education, but in the last part of a four-year course*; and when it is recalled that this four-year period is to begin in the seventh grade instead of the ninth, it becomes clear that a pupil would start his vocational work at the age of thirteen or fourteen, before he had time for even a smattering of general secondary school education. This condition would certainly be unfortunate in a country where the tendency is to rush too early for practical results. Pushed to its logical conclusion, it would mean that graduates from the six-year course, by analogy, would enter professional schools at once and thus largely eliminate the

*This is claimed as an *advantage* by many advocates of the scheme.

college*. In our haste to save time we may waste it. Three years of general education, as a minimum, for all secondary pupils, whether they are going into a trade, a business, or a profession, is not a waste of time; it is a necessity if we are to develop good citizenship.

The six-year course, divided into two equal halves, with the first (or "junior") half wholly devoted to general education and the second (or "senior") half general or vocational according to need, seems to the present writer a more rational scheme.† It presents the advantages without the disadvantages of the four and two plan. There is of course the apparent defect that vocational training could not be begun till the pupil was in the tenth grade; but this is not necessarily a defect. The way to save time is to improve methods, to utilize vacations, and to permit individuals to go at their own best rate, not at the slow rate of the class. The way to

*There is no space here to point out fully how unfortunate this result would be; but it should be noticed that, even if the secondary school were extended, as in France and Germany, to include much of the college work, we should still lack, as they lack, the positive social and cultural benefits of the college.

†This does not mean that the junior school should not contain technical or manual work—"vocational" as opposed to "classical"—but that it should not attempt *vocational training*. For a discussion of studies suited to this scheme see the chapter on "Curriculum," p. 154.

lose time in the end is to force general education out of our schools by crowding vocational work into the early years.

The question of the length of the school year depends a good deal on the school day. There is an immemorial prejudice in favor of a whole holiday on Saturday, but if there is only play, half of the day is usually wasted, as few children can stand, with beneficial results, a whole day of exercise. Two half holidays a week, instead of a whole holiday, is a much more satisfactory arrangement; and some schools have already adopted this plan. Similarly, it seems better, if study and exercise are to be at all supervised, that the pupil should remain at school, for play as well as study, during a large part of the afternoon.

Both of these plans, however, have two serious disadvantages: those who are needed to help in the household work at home should be able to get through their schooling as early as possible; and extra expense is involved, either in carfares or in lunch, if the pupil is to be at school during the afternoon and on Saturdays. Some schools, especially in large cities, will have to continue to close at one-thirty or two o'clock, but they can at least make it attractive and possible for pupils to return in the afternoon for both study

and play; while all private schools and those public schools which draw on the immediate neighborhood can frankly assume a school day from nine to five, with half holidays on Wednesday and Saturday. Moreover, since the ideal school is a centre of the community, not a detached, isolated institution, and since every considerable community should have an adequate school, it is to be hoped that conditions will soon allow the extended school day in almost every part of the country. I shall therefore assume the shorter day as only a temporary necessity *in some cases* and the longer day as the standard.

It seems to be fairly well agreed that a pupil of secondary school age is capable of six or seven hours of book work a day, that two hours are quite sufficient for organized play, and that almost any amount of time may be spent, without overstrain, on outside mechanical or manual activities. Suppose, then, that our day from nine to five were divided somewhat as follows:

- 9-1: (four hours): Recitation and Study, with appropriate intervals for recess and physical training.
- 1-2: Lunch Hour.
- 2-3: Supervised Study.
- 3-5: Supervised Athletics.

If the recitations were all finished by one o'clock, those who had to could go home. The afternoon being in a nature voluntary, the pupil might read or work in the shops during the hour from two to three, with the privilege of getting help in his studies at that time, while the school library, shops, etc., should be open all afternoon for those who would not spend the maximum of two hours on the playground. By five o'clock a pupil of normal capacity would have had four to five hours of book work, an hour or so of outside activity, and an hour or so of vigorous play. In most instances an additional hour and a half would be spent in evening study. With Wednesday and Saturday afternoons at his disposal, either at school or outside, the pupil would have plenty of free time to follow up his tastes, especially if his studies were directed, in content and method, with reference to his individual growth. At present he has too much time; and since there is not always an attempt to stimulate his best interests, but merely to repress his worst, he wanders aimlessly, sometimes viciously, through most of his free time—the whole afternoon and all of Saturday—or, about as bad, indulges in an orgy of athletics.

To many it seems that a continuation of such

a scheme right through the whole year, with three or four brief vacations, would be better than the present system of eight or nine months. There are several strong objections, however, to school all the year round. The first and most potent is that it could not be arranged at present for financial reasons if for no other. In agricultural regions pupils have to stop to help in the farm labor. Further, it is good for pupils to spend a long period each year away from school. Even if they are wholly idle, they at least escape the grave danger of becoming institutionalized; while travel or a summer camp, if they can afford either, or healthful work of some kind will bring them back in the autumn better informed, more self-reliant, readier for the adjustment which must eventually take place when they leave school altogether. We must not forget that any school, no matter how much we strive to connect it with the life of the community, is *academic* and an *institution*, and that an overdose of it paralyzes the individual. In addition, with a schedule of hours somewhat like that given above, the average pupil could cover thoroughly the work that may reasonably be expected in a secondary school. As most of our schools are now arranged, the pupil does not

cover the work in a satisfactory way. The logical conclusion is, on the one hand, to lengthen the school year, or, what seems far better, to lengthen the school day, including an opportunity for supervised study and an intelligent control of athletics.

Nine months, then, seems to be a sufficient school year—running say from September 10th to June 20th, with ten days' vacation at Christmas and a week at the end of March.* To make the scheme complete, however, many schools—especially those in rural districts, where agriculture can best be studied in the summer—should offer a summer course of six or seven weeks, for work in which pupils could get credit, so that, with an additional hour or so every day during the winter, the ambitious boy or girl could finish the six-year course in five, or even four, years.

The equipment for such a school as I have been discussing would not be so expensive as may appear. In rural districts, to be sure, though land could be procured, the school might be at some expense for a library, but this might be arranged for in conjunction with a

*Naturally these dates would have to be shifted to suit peculiar climates, but they are reasonable for practically the whole country.

public library, a necessary institution in every village. The really difficult item of expense would be an adequate playground for a school in a large city. The only answer that can be given is that the playground is a most important part of the equipment and that the school must do the best it can. Other items would not be greatly different from those already borne by our school appropriations.

This "school of to-morrow," it will be observed, is not very unlike some of our better institutions, both public and private. With allowance for special local needs, they could easily make their systems identical with the one just outlined. It will be equally observed, on the other hand, that many of our schools are widely dissimilar. Some lack the equipment and have no visible means of getting it; some run for only a few months in the year; some, no matter what the equipment, struggle along in a condition bordering on intellectual destitution. "Within a few miles of the borders of a city with a magnificent school system, with palatial buildings, with trained teachers and supervisors, with elaborate library and technical equipment, with careful health supervision of its children, in short, with every conceivable educational

opportunity, may be found the educational facilities of a backwoods civilization. For the most part there is no such thing as a state standard of education, not to speak of a national standard.”*

Obviously, what we need right off is wider state control. But suppose that we had such control to an extent sufficient to raise the level of the impoverished sections, the question at once arises whether it would not lower the level of the already flourishing sections. And this at once raises the question of federal control.

There is so much to be said from a variety of angles on these two questions that it is impossible here to discuss them in detail. We may do well, however, to remind ourselves of certain characteristics of our government and of the people who make and change our government. For a long time to come, it is improbable, especially in the eastern part of the country, that we shall relinquish entirely the local, district authority which has been characteristic of both our educational and our political government. There are tendencies, however, especially in the West, to give the state increasing control. In some cases this control may have

**Report of the Commissioner of Education, 1913.*

gone too far: it tends to take away from the community the necessary stimulus that comes from responsibility, competition, and self-support. In a remoter sense it tends to obliterate the individuality of the community—then that of the family and finally that of the individual. Yet the state needs more than an advisory capacity. It seems a reasonable adjustment for the state to assume actual control, but to encourage wherever possible local control. Mere legislation accomplishes even less in education than in the regulation of business. The important thing is the attitude of the State Board. If it is a political creature, it is of course worthless, but if it represents appointment or election apart from party changes,* it may reasonably produce in a given state a sufficient uniformity without a “dead uniformity.”

State uniformity, however, would be far from national uniformity. Yet, though federal control is much farther from realization than state control, sufficient uniformity could be accomplished without direct national government control of education. In a country which has long believed in some degree of “states’ rights”

*As, for instance, the United States Supreme Court and several municipal boards of education.

and which is made up of diverse ethnic units, complete federal control, even in a representative body, would probably be unwise. Such a body, moreover, would be unwieldy, would have more inspection than legislation to attend to, and would tend to become a "circumlocution office." A more feasible scheme would be to provide for a federal commission representing six or eight sections of the country, divisions larger than states, which, working from Washington, would greatly increase the distributing efficiency of the commissioner. This commission, though it exercised only an advisory capacity, would be able to exert a great influence for uniformity: through the sectional representatives the state boards could keep in touch with each other, while the sections would have an opportunity to coöperate with one another through their representatives working directly with the Chief Commissioner.

The question of how much State control or federal influence is desirable depends, of course, on how great uniformity is wise. There seems to be a vanishing point of usefulness in "standardization," whether in business or education. Its defects, as well as its merits, may be well observed in the educational systems of Europe.

It must be kept in mind, however, that a reasonable uniformity does not necessarily involve rigid, mechanical standardization. Whatever is done, the diversity of our country, geographic and ethnic, must be recognized; above all the individual pupil, not the "system," must be developed. At present, however, our danger seems to be too little, rather than too much, central control. We are not only naturally diverse, but almost wantonly diverse. We may rest assured that our ineradicable differences and our "fierce spirit of liberty" will safeguard us against the worst evils of central authority.

The foregoing, it will be observed, deals primarily with the public high school. With certain modifications, however, it applies to those schools which seem to have an important future in the "New America." It is necessary, before taking up special problems, to say a word about different types of schools.

The public high school, which is already the dominant type, promises in the future to become the most important part of our whole educational system. Among private institutions, the boarding-school seems to be the only one with a logical place of importance. With the existence of our large cities, there must

be many pupils so placed that a wholesome life, with the mental, physical, and moral combined to produce the best results, is an impossibility. For those who can afford private education, the modern boarding-school, not the old institution of penal nature, is an obvious boon. For the private day-school, on the other hand, the case is not so clear. Just as soon as the high school supplies what the private school supplies, as in many cases it is already doing, there will be only a negligible argument for the private day-school. There is no doubt, of course, that there will long be a small demand for special types of schools—tutoring schools, private day-schools, country day-schools, military boarding-schools, and, in the public field, what is known as “supplementary classes” for backward pupils. In addition, certain kinds of technical schools—manual training, agricultural, etc.—will claim their places. This demand will be dictated, however, by special needs—such as the social need, whether real or fictitious—and will not greatly affect the main current of secondary education. A more important demand, temporarily at least, is that for denominational schools; and so long as religion is entirely excluded from public schools, there will certainly

be a considerable number of denominational schools, whether supported by the church, as in the case of the parochial schools, or by the pupils' fees, as in the case of the "church" boarding-schools. There are signs, however, that, with the great demand for religion in the "New America," there is growing an appreciation that a quite undenominational religious instruction is possible; that, indeed, it is more important than the conventional, denominational instruction.* If this appreciation continues to grow at its present rate, it is not unthinkable that before very long public as well as private schools will in the majority of cases satisfy the demand for religious instruction.

In all of these connections the question of co-education is an important one. Over 99 per cent. of the public schools, less than 50 per cent. of the private, are co-educational. The tendency, on the whole, seems to be toward separation. Against it, however, there is the strong argument that men and women belong together, that boys and girls are not separated in their homes, that the artificial barriers set up by education only aggravate the sex evils which abound. We must not forget, on the other

*This question will be treated more fully in Chapter XII.

hand, that boys and girls do not develop in the same way, that though they belong together in infancy and maturity, there may reasonably be a period when they do not, when—to use the figure of the spiral expressive of intellectual development—they are on opposite sides of the column. The best proof of this is that a great many girls of fourteen or fifteen are just at a period of intense, almost morbid, moral development, whereas boys at that time of life are commonly in what is known as the “hog age.” The close association of boys and girls in families does not seem to lessen this condition, any more than the earnestness of dawning manhood in boys of seventeen seems to ameliorate the fudge-party flippancy in girls of the same age. Moreover, we must remember that the school, except in a few private cases, cannot remotely resemble a family; the large public school ought not to assume that it is *in loco parentis*. Finally, the fact remains that co-education does not generally work at present. It is a necessary evil, with certain benefits; but where possible, it should be avoided in secondary schools.

If one may chance a prophecy, then, the schools of to-morrow, with negligible exceptions, will be the public high school and the

private boarding-school—not co-educational, undenominational, seeking by instruction, by supervision, and by coöperation with the home, to provide for the individual a mental, moral, and physical life so united as to promote efficiency and character. In the public school, reasonable uniformity will be achieved only by a state control which recognizes the necessity of local authority in local problems and by a strong representative federal supervision. The private school will be largely exempt from such control and supervision; but if it does not of itself satisfy the public demands, it will provide its own downfall, since its sole reason for existence is that it offers a better education than the public school, an education that is worth paying for over and above taxes.

CHAPTER VIII

THE TEACHER PROBLEM

ONE of the chief problems in our educational world has to do with the teacher. We may have competent school boards, wisely articulated curricula, home coöperation, willing pupils—yet the school will suffer fundamentally if the teachers are inefficient. An individual pupil may get a good education outside of school in spite of his teachers, but the schooling of the mass will depend on the quality of the teaching; the stream will not rise above its source. This point, moreover, is of special importance to us in America. In spite of the improvement in the training of teachers during the past twenty years, we still underestimate the necessary qualifications; we are busy discussing the needs of the pupil in a way that seems to take the teacher for granted.

Professor G. H. Palmer, in his famous little essay, "The Ideal Teacher," says that a teacher should have "an aptitude for vicariousness, an

already accumulated wealth [of knowledge], an ability to invigorate life through knowledge, and a readiness to be forgotten." It is not to be expected, of course, that we should find all of these excellences, perfectly developed, in any one teacher. The question is, do we find them as frequently as we may reasonably expect? Probably we do, if we consider the conditions under which teachers work.* Since these conditions are not immutable, however, we may reasonably expect more competent teachers if we are willing to change the conditions. Partly because of conditions, partly because of misconceptions of teaching (which naturally have reacted on the conditions), American teachers, we have seen in Chapter V, have several conspicuous defects. How may these defects be remedied? Is it important to do so?

The complacent acquiescence of the parent is a curious absurdity. He admits that the most important thing in the life of the community is education; he realizes that reform and progress depend not so much on what *he* is as on what his child becomes; he agrees that a large part of the public revenue should be appropriated for education; and yet he does not seem

*See Chapter V, pp. 78-85.

to see at all clearly the obvious conclusion: that our teachers must be the best men and women in the community. He frequently takes an interest in schools, especially in the buildings, in questions of sanitation, of athletics, and of studies; but only rarely does he realize that in education, as in warfare, "the man behind the gun" is the chief consideration. The point is not ignored, but relatively it is much neglected.

Obviously the problem is important. The question of how the defects may be remedied may best be taken up as we discuss the various parts of the problem in detail.

A first step, if we are to attract the best men and women of the community, is to provide higher pay for teachers of exceptional ability. It is true that the majority of men and women in the teaching profession do not desire great riches; it is equally true that, if it were possible for a teacher to make a great deal of money, the profession would be crowded with just the wrong sort of persons. A good teacher, like a good doctor, must think chiefly of giving, not receiving; what receiving there is must be chiefly a chance to give more.

Here, however, comes, with twofold impor-

tance, the point that a comfortable salary should be a possibility. If a man is forced to live a life, not of reasonable economy, but of narrow economy, he feels the constant daily pressure in such a way that there is a strong chance of his becoming a drudge. Every dollar counts: he thinks twice before he buys a book or makes a journey or allows himself any special comforts. If he is married, with several children, every cent counts: the wife must wear herself out doing the work of two or three women; food and clothing must be reduced to the lowest terms, sometimes to insufficiency; the husband's spare time must be spent, not in recreation or study, but in chores and in exhausting tutoring. All this he does not greatly heed, perhaps, if he is a dedicated spirit; but the parent whose child is in his care ought to heed it. For the gradual, wearing, narrowing influence of such a life—except in the sense that a certain amount of adversity chastens—cannot produce a teacher of wide interests and expansive nature, a teacher who can stimulate and lead as well as correct the activities of vigorous children.

The second reason is not less important. If a man looks ahead before taking the plunge, he

may well hesitate at the thought of the possibilities—or impossibilities—in the teaching profession. If he is an ambitious man, he certainly hesitates. It is not merely that he wishes the material comforts, the security in old age, and the chance for his family to live without hard labor, which a high salary would insure; he sees that the financial straits of a low salary would condemn him to a life in which he could not realize the best that is in him. He may be potentially what we call a “dedicated spirit” and yet hesitate for this very reason, that he would not be able to dedicate himself wholly to his work since he would have to dedicate a large part of his time to making both ends meet. Moreover, there is a good deal of twaddle talked about dedication. A man usually does what he wants to if he can so contrive: he is a banker, or a lawyer, or a minister, or a teacher because he wants to be one, not because of noble resignation. Any worthy calling, naturally, as life itself, requires resignation and dedication, but is not in itself completely a resignation so much as a fulfilment of desire at its best. In addition, if we consider the facts as they exist at present, the *truly* dedicated spirit is so rare that our great army of teachers must be made up for the

most part of men and women who are dedicated only to a certain degree. The fact is, whatever it ought to be, that a good many of the best men and women in the community do shy off from the teaching profession, in spite, frequently, of inclinations toward it; and one potent reason is that there is no possibility of a reasonably comfortable salary.

Just what is a reasonably comfortable salary varies of course with the cost of living and with individual tastes. Probably the average income of teachers is as high as the average pay of doctors. Call this \$1,500, it is barely more than a living wage for a man whose life must be richer than that of a day laborer if he is to be a stimulating influence in the community. If the average were a little higher, no doubt better men would be attracted. It is not the low average, however, that halts the ambitious man; it is the low maximum. Let the average remain low, if the maximum were higher, the end would be accomplished, so far as money could do it; for what we chiefly need is the ambitious, capable man—the man who would willingly risk the probability of \$1,500, if there were a possibility of \$5,000 or \$6,000. Yet, so far as I know, barring a few principals and certain

TABLE II

2	teachers	at	\$5,000	.	.	.	.	.	\$10,000
3	"	"	4,000	.	.	.	.	.	12,000
5	"	"	3,000	.	.	.	.	.	15,000
15	"	"	2,000	.	.	.	.	.	30,000
30	"	"	1,500	.	.	.	.	.	45,000
20	"	"	1,000	.	.	.	.	.	20,000
10	"	"	800	.	.	.	.	.	8,000
10	"	"	500	.	.	.	.	.	5,000
5	"	"	300	.	.	.	.	.	1,500
<hr/>									
100									\$146,500

The result, I am convinced, would be: (1) that at the top we should find even abler men than we now find; (2) that in the middle a good many, either on their way to the top or kept back because there were better men ahead, would be superior to the present average; (3) that a good many incompetents who now clog the bottom would be frightened away at the start; (4) that a larger number of men in proportion to women would be attracted to the profession. The above tables, moreover, do not take into account the important point that, with the higher quality of work which should result, fewer teachers would be neces-

sary: perhaps five, representing at least \$5,000 of the cost, could be deducted from Table II.

The money question, however, is not the chief. That man does not live by bread alone is probably as important a consideration in the teacher's philosophy as in that of any other professional man. If we are to attract the best men and women of the community, we must contrive to make the profession attractive in the best sense: it must be full work for a full-blooded adult—I should say “a man's work” if the women would understand that I include them, too. Yet it is certainly a question whether teaching, no matter if the pay were alluring, is a big enough work for an ambitious man if he can handle at thirty all the responsibilities that the school assigns to him. It is idle to say that the personal, moral responsibilities are endless; so are they in any respectable calling. The school, if it is to attract and keep the best men, must not merely *permit* a man to be more than a cog; it must *encourage* him to be more—in most cases, it must *require* him to be more. The following summary* of the case by Professor Findlay was written about English schools, but

*In “The School,” by J. J. Findlay, Home University Library, N. Y., 1912.

it is too often true of American schools—more particularly of primary grades, but also of secondary institutions: “It is tacitly accepted that the state, both in its central and local organs of authority, must constantly check the teacher’s activity, since the teaching body are not of a character to be entrusted as such with privilege and power. The movement, in fact, proceeds in a vicious circle: served by many members who are only birds of passage, depreciated by public opinion, cramped within the petty régime of the classroom, the profession tends to lose in efficiency: it thus appears to the state as unworthy to be exalted and is kept bound in leading-strings which perpetuate these evils.”

It is true, as Professor Findlay goes on to point out, that the teacher, to merit respect from the state and from public opinion, must make his calling worth while, must begin with self-respect. Looking at the question from the point of view of the public, however, from which teachers are originally recruited, it is easy to see that the first demand must come from the public: it must consider the calling an important and exalted one, if the best men and women are to take up teaching; and it must demand of

those who take it up more than it at present demands. These demands certainly should include (1) better training; (2) more scholarship; (3) greater contact with life outside the school; and (4) greater responsibility, both in the individual school and in the government of schools. The tangible reward would be higher pay for efficiency; the great reward would be the sense of important work well done, and *a chance for more*. But the public must realize the need and make the demand. Only adventurous reformers will undertake an occupation against the opinion of mankind.

✓ The training of teachers has been greatly improved during the past twenty years. In fact, since the establishment of the Teachers' College at Columbia University, the idea of adequate training for teachers has spread to many parts of the country; so that several universities now maintain colleges for the instruction of teachers and affiliated schools for their practice. ✓ It is still true, however, that the majority of secondary school teachers do not experience such training, but go to their work direct from college or normal school, sometimes even from the high school. In History and English especially it is common to see a teacher stumbling

along only a few pages ahead of the class. It is not yet widely enough realized that a teacher, like a doctor, must have (1) special instruction and (2) laboratory and hospital work. Neither of these will make a good teacher of him—as the late Samuel Thurber liked to say, “he must make his own methods with his own wits”—but a universal application of the demand for special instruction and training would largely obviate the uneven, sometimes wholly bad, teaching that often disfigures the work in our best schools.

The two chief kinds of instruction needed by beginners should lead to a thorough knowledge of their respective fields and to an introductory knowledge of child psychology. These do not fall from heaven and they rarely accrue from an ordinary college course; they mean hard work in a special course of study. In addition, a fairly wide general knowledge should be required of every teacher, particularly in secondary schools. This information a college education is supposed to supply, but since it frequently fails to do so, the teachers' college should be, as at Columbia and Wisconsin, a branch of a university, where the student could take such courses as might be deemed neces-

sary. At all events he should not be given his certificate by the teachers' college if he reveals general ignorance.

We must not be misled, however, into the notion that such instruction, formal, academic, is in any sense *training*. It is just because such an illusion has been common, I fancy, that a good many worthy citizens—some of them headmasters and principals—have been impatient of special preparation. The so-called training of teachers, they loudly assert, means the study of pedagogy, and that means pernicious, half-baked theories; the proper training, they believe, consists in actual classroom work with boys and girls—in learning to teach by teaching. Precisely; but these worthy headmasters and principals, because of their impatience of the teachers' colleges, saddle themselves each year with a number of novices, some of whom learn to teach, some of whom don't. What is perhaps the most serious defect of such a haphazard method, many learn how to teach well enough to keep their places, but, because of a wrong start, become addicted to the prejudices and superstitions of their narrow surroundings. The condition is something like what we should have if no special preparation were required of

doctors: not only quackery mistaken for the real thing, but, worse yet, beginners innocently imitating the quacks.

Contrast, for a moment, the training received at a good teachers' college. While the student is acquiring the necessary information, he is undergoing a threefold training. He constantly attends classes in the affiliated school, supervised and directed, sometimes actually taught, by his instructors; so that he has what corresponds to the clinic in a medical school. Next, as he advances in his course, he is given actual work to do—papers to correct, lessons to assign, small classes to teach—what corresponds to the laboratory and hospital work in the medical school. In addition, he is all the while under the supervision of experts; he has an opportunity to discuss with the teachers themselves the work that he has observed and the work that he has done under observation. Such development may be accomplished to a certain extent in individual schools, if the heads of departments give proper attention to their assistants, but much less adequately than in a good teachers' college with its affiliated school.

Just because character and a dedicated spirit are the chief requisites of a good teacher, we

must not forget that competency is important, too. It is a point, to be sure, which was long ago granted by our leading thinkers in the educational field, but it is still so widely ignored and a raising of the general standard of teaching is so remote till it is recognized that it seems important to insist on what to many is as obvious as the law of gravitation.

A number, of course, who grant the need of such preliminary training, cannot insist on it, because they must have teachers at once to supply the rapidly increasing secondary schools. Here are more than a million boys and girls to be taught; many thousand men and women must be found. It is a practical problem—one which cannot be met overnight. The great point is that principals and parents should appreciate the value and the need of thoroughly trained teachers, should not delude themselves into thinking that a good man will make a good teacher. The tendency at present is in the right direction, but the demand should be accelerated by pressure from all sides. Within a generation we might easily bring it about that practically all secondary school teachers should have a good preliminary training.

One of the best results of such a universal

condition would be to raise the standard of scholarship in secondary school teachers. Here we run across some opposition among those people who hold that scholarship is not the affair of the school teacher. If by scholarship is meant elaborate and exhaustive research, this is undoubtedly true of the college as well as of the school. The greater part of the teacher's energy should go into his teaching; elaborate research belongs in the graduate schools of the universities. In shying away, however, from this sort of work in the schools we are prone to go to the other extreme. We do not sufficiently value the scholarship which means habits of study, the power of mental effort, and, above all, a persistent growth toward culture. We do not realize at all widely the fact that a pupil takes his education as much from the background, the reserve knowledge, and, above all, the habits of thought of the teacher as from the modicum of information actually used in the classroom. This is what Professor Palmer means by the teacher's power of "vital transmission": "His consolidated character exhibits the gains which come from study. He need not point them out. If he is a scholar, there will appear in him an augustness, accuracy, fulness

of knowledge, a buoyant enthusiasm even in drudgery, and unshakable confidence that others must soon see and enjoy what has enriched himself." * Of Bunyan it was said, "His countenance . . . did so to the life discover the inward frame of his heart, that it was convincing to the beholders and did strike something of awe into them that had nothing of the fear of God." Similarly, the true scholar's presence strikes something of awe into them that have no scholarship; and this means admiration, aspiration—not, indeed, for the mere accumulated information, but for the "consolidated character."

This point, like that of training, would seem almost too obvious to mention. It has against it, however, not only the positive opinion of a few, who frankly if somewhat absurdly fear scholarship in the schools, but the dead weight of tradition. Just as many college professors imagine that their chief obligation is to scholarship, that lecturing is only a condition of tenure of office, and that teaching is not their affair, so many school teachers, probably the majority, assume that they are merely teachers, that scholarship is in no sense essential to their work. This seems to be a peculiarly American obses-

* "The Ideal Teacher," G. H. Palmer, Boston, 1908.

sion; abroad, school teachers rank well with college professors in scholarly work. There is no valid reason against the same condition in America, and there are several reasons very much in favor of it. Not the least important of these is that the teacher, by virtue of the mental exhilaration, would have an irresistible set toward those "gains which come from study": he would *continue to grow*.

Every teacher, then, should have at least a scholarly tendency. Only a few, however, can be expected to achieve important results in scholarship, for so many other qualifications are necessary in a well-equipped faculty that complete dedication to study on the part of every one would produce a one-sided institution. The schools would suffer from the worst defects of the colleges. We must not forget that the school must be a little world for the pupil, a social and industrial as well as an academic centre, that he must come into contact not only with scholarly men, but with practical men of affairs—especially with men and women engaged in the various activities that are roughly covered by the term "social service." The tradition against such activities on the part of teachers is not so strong as that against scholar-

ship. Indeed, in some parts, notably Wisconsin, the school, college, and university are the centres of the state's activities, governmental as well as industrial. This idea, with local modifications, seems to be the logical outcome if our education is to be vitally connected with our life. Thus, in an ideal school, one of the teachers might well hold a government office—say that of local road commissioner; another might run a club or fresh air camp; another might be engaged in practical engineering work; another might be a scholar of distinction; the instructor in physiology and hygiene might be a practising doctor, and so on; several engaged in some active, productive outside work, whether public, such as that of the road commissioner and doctor, or private, such as gardening and study.

The fact remains, however, that, though there are no valid reasons against such a condition of vital activity, there are at present two serious obstacles: the question of time, and the teacher's use of vacations. It has already been pointed out* that the teacher has such hard, exhausting work during the school term that he rarely finds time or energy for anything outside

*In Chapter V.

of his professional duties and that, generally speaking, his long vacations are passed rather aimlessly or in bread-winning. It seems reasonable, furthermore, that he should be unable to take up a vigorous avocation in the summer unless he keeps it going more or less throughout the year. For him to do otherwise would be somewhat like a man's living a mortal life and then being able, when leisure comes, to put on immortality.

Yet it is a contradiction of terms to pretend that the teacher is helping our boys and girls to grow if he is not growing himself. For though children pass through his hands, he is sterile if he is not growing; his touch is atrophy, not "hallowed fire," as it should be. There may soon come an end to growing up, but there seems to be no necessary limit to a person's growing sideways. The pathetic thing, therefore, is that teachers, more frequently than people in other professions, cease growing. Many who promise well at the start are submerged by daily routine; superannuation at fifty is far too common.

It is generally admitted, I believe, that the activity of the classroom and the ordinary round of duties cannot long give sufficient stim-

ulus to a capable man. But most people stop with this admission; they do not realize the far-reaching result—not only to the teacher but to the child in his care. Answers to questions recently sent out to a number of representative headmasters and principals revealed that only “a few” teachers carry on serious work (literary, social, etc.) outside of their regular school work. In reply to the question “Would you prefer it if most of them did?”—the private schools generally said “no,” or something very near it; the public schools generally said “yes.” Some of the reasons given against such a state of affairs were: “It interferes with school work”; “We expect our teachers to keep such activities for their vacations”; “Most teachers have not sufficient energy”; “We can’t afford it.” The main reason, however, was “No time.”

It is evident that some people actually consider such outside work of negligible value, if not positively detrimental. Fortunately, however, this view is not very common. If there is any importance in having growing men and women take charge of our children and if the ordinary school work demonstrably does not promote such growth, it would seem incontrovertible that the teacher must not be merely

permitted outside activity, but must be encouraged in it—an activity which, kept alive throughout the year, will invade and invigorate his long vacation. The teacher in a large high school, it is true, is not wholly dependent for growth on a vigorous avocation; he lives in a great busy community; his mere comings and goings ought to keep him in touch with life. But even he needs some outside work; while the teacher in a village high school or in a small private school, and especially the teacher in an isolated boarding-school, needs, more than is commonly realized, a vigorous outside occupation, literary, scientific, or social. If the key to the solution of this problem is more free time during the school term, the demand is so fundamentally important that it should be met.

That teachers are already underpaid and overworked would seem, on the surface, to preclude the possibility of allowing outside work. For if the number of teachers is increased, to give them more time, the pay must be decreased; while, if the pay is increased by greater appropriation, it would seem fair to expect an increase in the hours of service. The fallacy lies in the *quantitative* way of measuring. The essential thing is the *quality* of the teaching. When we

realize this fully, we shall be less worried about getting so much done; we shall be more eager to get a little done well; we shall be able, even, to decrease the number of teachers and so increase the pay. Certainly it is not a happy condition for active-minded children to be under teachers who, "as victims of 'overstrain,' 'break down' . . . are 'hopelessly weary and discouraged' . . . and become 'physical wrecks.'"^{*} Our teachers must have more free time and, above all, they must be encouraged, must be expected to turn their free time to good uses.

Finally, to these changes in our conception of the schoolmaster must be added a new and larger responsibility. The tendency at present is in the right direction, especially in some of our Western States, but there should be even more opportunity for the teacher to take part in running the great business of education. Few teachers are fitted to be good superintend-

^{*}From the *Report on the Cost and Labor of English Teaching*, by a committee of the *Modern Language Association of America* and the *National Council of Teachers of English*, December, 1913. The report goes on to say: "These statements may seem extreme to others than composition teachers; but they are included in this report because they are made over the signatures of men and women who mean exactly what they say, and because the members of this committee can cite parallel instances from their own personal knowledge."

ents—about the only outlet in many of our communities; but nearly all are fitted to take part in constructive discussion and to cast intelligent votes, to legislate, not merely to recommend.

This idea, moreover, is in keeping with the idea of the "New America." The ideal teacher in the "New Education" is an important member of the community, actively engaged in the best productive life of that community. The time has passed when we can afford to have for our teachers men and women who are untrained, who are not scholars, and who are out of touch with life. The whole question, as most others of education, comes back to *production*. For growth is the motive power of education, as it is the motive power of life; and expert knowledge and discipline without it are as dead as a disconnected dynamo.

The onus lies largely on the tax-paying parent. He must see, first of all, if he does not intend to throw his money away, that he is getting the right thing for his child; next, if his vision is broad enough, that the community is getting the right thing for its children. This he cannot do by casting an intelligent vote now and then, nor yet by meddling with the work of trained

teachers. He must begin not when the child goes to school, but when it is an infant. He must watch its growth, himself stimulate its development, study intelligently the best methods of education, visit schools in a friendly, inquiring spirit, coöperate during the many hours when his child is at home, and give time and effort toward securing the best men on his local school board. And through all this, which if not his business is at least his essential occupation—his chief excuse for existence—he must suspect any school or system which does not urge, almost coerce, its teachers into keeping alive.

CHAPTER IX

THE CURRICULUM

RECALLING our statement that secondary education should provide preparation for life directly through introduction to a trade, a business, or a profession, and indirectly through the development of taste, judgment, and character, the question at once arises: what sort of curriculum will best attain these ends? It is all very well to assert that the school should offer both a general education and a vocational training, but what studies are best suited to serve these needs?

The question derives special significance from the fact that the educational world has by no means answered it satisfactorily. We have already seen* that mental discipline is a question of method rather than of subject; and with this discovery a whole wing of the old argument for certain studies, as having special value, falls away. Again, it is perfectly clear that particu-

*Chapter IV.

lar subjects, such as Latin, may be taught in such a way as to lack the cultural value formerly ascribed to them. So long as we view the question from the angle of what is or is not cultural or disciplinary, we are brought to the conclusion that the answer depends almost wholly on the method employed.

A popular theory holds, since we cannot tell absolutely which studies are best suited to the student's needs, that we should give him a large field from which to elect; it assumes that he will choose more wisely for himself than an older person can choose for him. Against it is the belief that the pupil's choice depends on whim, not on a wise consideration of his capacities; while yet a third body disposes of the question by maintaining, in effect, that there are certain things which every pupil must learn before he is allowed to die. The controversy has tended to produce extremists. The first group finds it difficult to believe that boys and girls consult only their whims; the second finds it just as difficult to believe that they consult anything but their whims; while the third group does not seem to observe that many pupils who do not follow its prescriptions contrive somehow to live well, even to die well.

After all, so far as results show, the weakness of the elective system has not been that boys and girls have chosen subjects of little value, but that they have tended to choose so irrelevantly that in many cases they have not pursued a logical, articulated course and that they have not done any one thing long enough to master it. The virtue of the prescribed system of private schools, similarly, has not been that the studies have had any special value, but that the pupils have done a few things thoroughly. As yet, however, the results have not been sufficiently investigated to show very much. "Until there exists more satisfactory knowledge regarding educational values, it will be difficult to treat the subject of the elective system with anything like finality."*

Confronted by such a conclusion, we may not wisely advocate, at the present time, either rigid prescription or free election. The school of the next century may have sufficient knowledge to adjust these extremes from the sole consideration of the educational values themselves, but the school of to-day and to-morrow must compromise the two extremes. The intelligent

*David Snedden in "Principles of Secondary Education," ed. by Paul Munroe, N. Y., 1914.

course for the present, then, would seem to be a combination of the virtues of the two systems. While this point has been already clearly acknowledged in educational theory, it is not yet widely realized in practice. The nearest approach to the compromise has been effected by the "group system," whereby each student may not choose at random, but must select according to certain group prescriptions.*

The group system, however, has three serious disadvantages. First, it does not altogether avoid the weakness of random election—that is, a pupil may escape with what seems a very inferior general education. For instance, from the model programme given in Chapter IV the following curriculum might be chosen:

Latin (4 years)
Greek (2 years)
Ancient History (1 year)
English Literature (4 years)
Algebra (1 year)
Physics (1 year)
Typewriting (1 year)
Physical Training (1 year)

It is true that this list might not be "approved by the principal and the parent"—an important

*See Chapter IV.

check on random election—but it is not beyond reason to suppose that, with a busy principal and an indifferent parent, a list almost as bad might be approved. As a classical education it would be insufficient; while its weaknesses—in English composition, in modern history, in nature study, and in physical training—are too obvious to need comment. It would be a poor preparation for college and a worse preparation for any vocation. Chiefly, it is so lacking in articulation that the best methods could not give it great cultural or disciplinary value.

A second weakness of the group system is that it allows a student to pretend that he is receiving a vocational *training* when he is really receiving only insufficient *leads* toward a variety of vocations. From the programme just considered, for example, it would be possible, after satisfying the requirements outside of the vocational group, to save the equivalent in time of six vocational courses; yet in no case are there more than four vocational courses in one field. For girls who wish to study housekeeping and domestic science there are only three courses in this particular programme.

The answer, apparently, is to enrich the curriculum with more courses. This step, how-

ever, would increase the expense, which, unfortunately, is already the third objection to the group system. The group system is undoubtedly better than the old system of rigid prescription and better than the intermediate system, which generalizes all pupils into a few classes—"general," "scientific," and "commercial." If the group system can be afforded, if it can be so wisely administered that it can prevent too random election, and if it can provide adequate vocational training, it is undoubtedly the best; but to the present writer there seems possible a simpler system, which preserves the merits of the three now in existence and which more nearly approximates an answer to the present demands.

Before outlining such a system it may be well to remind ourselves of what seem to the author the outstanding demands. First of all, it is abundantly obvious that our secondary education needs humanism—not necessarily Latin and Greek, but studies which reveal the ideals and aspirations, as well as the facts, of human endeavor. "As machinery more and more does the work of the world, the demand for responsibility will increase—the sense of duty that prevents waste and loss and accidents. The

lack of efficiency in most industries and professions, when it is not a lack in foundation education, is largely moral. Humanism regards not the work only but man's attitude toward it. The business world will make a fearful economic mistake if it insists on making of youth machines instead of men."* In addition to this practical moral view, there are cultural needs, in the development of taste, judgment, and character, which cannot be ignored if our citizens are to avoid submergence in the small practical alone, if they are to make the best of the New America. It is significant that there has been latterly a marked increase in the election of Latin. The students obviously realize the need; whether they are getting what they need is a question of how the Latin is taught.

A second demand is that our education must give at least a modicum of "standard" information. It is of course impossible to set exact limits to such information, and it is certainly unwise to attempt to determine a pupil's development by an inflexible group of facts—to restrict his useful and honorable life and death, as it were, to the condition of his having learned

*J. H. Baker, "Educational Aims and Civic Needs," N. Y., 1913.

a set body of information. In recognizing, however, that facts have little value outside of their influence in developing the individual, we must not forget that one age grows out of its predecessor, that the world carries along with it a large number of facts, which have shifting value, but egregious ignorance of which handicaps a man or woman at every turn. It is impossible, naturally, to say which facts are important; and the vital value of the facts learned will, of course, always lie in the use the individual makes of them; but for the present and the near future it is important, if merely for the sake of understanding one another, that our students should have at least a "bowing acquaintance" with the chief facts of language, literature, history, science, and mathematics.

A third demand is that education shall provide for the use of the hand as well as of the head. The argument for this is well put in an article on the Interlaken School: "It was not until man began to use his forward members for other purposes than locomotion that he really began to progress intellectually. . . . It is a fact of the greatest significance for educators that the function of speech is localized in the third frontal left lobe of the brain, in close

proximity to the motive centre that regulates the right hand. . . . The two highest attributes of man—speech and the hand—seem to be really a part of one and the same intellectual faculty.”* The case of the pupil who improves in his other work when he takes up manual training is common enough to count as substantial proof. Indeed, the disrepute into which manual training has fallen in some sections is due not to its inherent worthlessness, but to two really irrelevant features: first, it is frequently mere play, a sort of extension of the kindergarten into the high school; second, it has so far been taken up, for the most part, by pupils of mean ability. Instead of saying, “See how manual training has made intelligent workmen out of mere wage-earners,” many are too prone to say, “See what a low grade of boys and girls, intellectually, come from manual training courses.”

The fourth demand, moreover—that our educational systems should give the pupil “leads” toward the intelligent use of his free time—implies work in manual training. It is true that important stimulus may come in purely intellectual fields—such as reading—but

*The *Scientific American*, November 8, 1913.

for the majority some activity which involves the use of the hand is essential.

Perhaps the most insistent demand at the present time is for vocational training. The demand, however, is by no means satisfied by the smattering of vocational work given by most public schools. Indeed the chief argument against vocational training as it exists in many institutions is that it is not training and that it does not prepare for a calling. In the majority of our schools there is a clear need for a course which should aim definitely to give thorough training in one branch—carpentry, for instance, or forging, or farming.

Finally, there is a very general demand that our education shall not be an academic thing apart. This demand is based on the belief that “preparation for life’s duties, opportunities, and privileges is *participation* in them, so far as they can be rendered intelligible, interesting, and accessible to children and youth of school age. . . . From the beginning, such an education cannot be limited to the school arts—reading, writing, ciphering. It must acquaint the pupil with his material and social environment, in order that every avenue to knowledge may be opened to him, and every incipient

power receive appropriate cultivation. Any other course is a *postponement of education*, not education." *

Supposing, for the moment, that each of these demands must be satisfied in each individual case, let us make a list of them and set opposite them studies which, if well taught, may be expected to cover the ground with reasonable inclusiveness:

Humanism—literature, history, science, drawing, music.

"Standard Information"—literature, history, geography, science, language, mathematics, manual work.

Use of the hand—manual work.

"Leads" toward outside activity—possibly any subject, but especially science, manual work, drawing, and music.

Vocational training—agriculture, carpentry, machine work, business, domestic science, drawing, music.

Preparation by Participation—largely a question of method, but it is obvious that book subjects alone will not satisfy the demand.

In actual practice, of course, all of these demands cannot be satisfied in each individual case. Leaving out vocational training for the moment, however, it will be observed that there

*P. H. Hanus, "A Modern School," N. Y., 1904.

is considerable repetition, that a general education, which might fit both for college and for life, is approximately possible for every student not headed toward a trade. But my tabulation of these points is chiefly to keep before us the weakness of a general education which ignores any one of them—a weakness obvious in the narrow prescriptions of many private schools, in the three-course programme of most public schools, and possible in the group system of electives. We must recognize that particular individuals and particular localities will, in all wisdom, throw the emphasis on special points. The farmer boy in Kansas, for example, will probably need, and should have, a different general education from the city boy headed for university work, but each should have, first of all, an introduction to studies which satisfy the foregoing six demands, and second, an opportunity to pursue especially those at which he is capable. Bearing in mind the one outstanding merit of private school curricula, that they provide for the continuation of work in given subjects long enough to permit thoroughness, we may proceed to the discussion of subjects.

What follows assumes a six-year course for the secondary school, divided into two parts of

three years each—the junior school and the senior school. The first, covering the seventh, eighth, and ninth grades (or pupils of ages approximately from twelve to fifteen) aims to provide only a general education. What “vocational” work it contains is intended only as an adjunct to general education and should no more pretend to prepare for a particular trade than Latin should pretend to prepare for a profession. The senior school, covering the tenth, eleventh, and twelfth grades (or pupils of ages approximately from fifteen to eighteen) aims to provide either an extension of general education, in preparation for life as well as for college, or vocational courses suited to local demands. In the junior school the prescription is fairly rigid, with alternatives rather than a chance for aimless election. In the senior school a division of the general education course into classical and scientific,* with alternatives and some freedom of choice, provides for the various capacities of those not seeking special preparation; while the vocational courses, preceded by the general course in the junior school, do not

¹ *This is an old distinction, but in most cases the scientific courses have been only mutilated classical courses. It is a good distinction, however, when the courses offer what they imply.

dabble in all kinds of shop work, but aim to prepare pupils in their chosen vocation.

Though it is manifestly impossible to draw up a fixed programme, adaptable to all secondary schools throughout the country, we may figure a sort of norm, which, with slight adjustments, may be adapted to any type of adequate secondary education. For instance, in the junior school, suppose we lay down as a tentative scheme that each pupil shall study throughout the three years *English* (both composition and literature), *one foreign language* (Latin, French, or German*), and *mathematics* (arithmetic and the elements of geometry and algebra). These studies, given an average of four periods a week each, will occupy twelve out of the twenty to twenty-four periods available. A further allowance of two periods for *physical training* brings the total up to fourteen. In the remaining periods, if we have due regard for the demands we have laid down, we must prescribe, further, courses in *history*, *geography*, *elementary science*, *hygiene*, *drawing*, *singing*, and *manual work*. If two of these, occupying three periods each, are

*These because they carry the greatest *traditional* value in a general education. They are introduced here for humanistic purposes, not for "practical" ends.

prescribed each year we shall have filled twenty periods—probably enough for junior school pupils, especially if they are active in extra-curricular work. It should be provided, however, that a pupil, by taking two languages instead of one, or by taking extra classes in other studies, might anticipate a portion of his senior school work. It is very important that a physically strong pupil who can finish the six-year course in five years should be urged to do so. There is no incentive like getting ahead; there is no deterrent like dawdling.

Obvious objections may be raised to the foregoing. Some may say that Latin should be unescapable; others, that it might be left for the senior school; while a few will query the necessity of requiring *any* foreign language. Many feel that mathematics (beyond elementary arithmetic) are not so essential as they were once held to be. Still others will wonder why elementary science, drawing, singing, and manual work cannot be provided for in the elementary school.

Into the details of these questions it is impossible to go in so brief a consideration, but one or two points should be clear. For many students Latin should no doubt be unescapable,

especially in those schools which send the majority of their pupils to college, but in a programme intended as a norm for the whole country it cannot wisely be prescribed. To go so far, however, as to make all foreign languages elective is practically to prescribe a negation of culture; it seems reasonable to expect every secondary pupil, whatever his future, to study at least one foreign language for at least three years. This question, of course, dovetails intimately with the question of methods. If studying a foreign language means only memorizing paradigms, there can be little justification of it. It is psychologically a mistake, moreover, to postpone the study of Latin till the senior school: twelve or thirteen is the best age at which to begin the *study* of any language; and a pupil wishing to specialize in languages in the senior school would be seriously handicapped by not having the elementary work behind him.

In regard to the value of mathematics we are still a good deal in the dark. It is perhaps well, for the present, to make a compromise between conservative and radical views. While some feel very strongly, even if they cannot prove it, that mathematics "train the mind," we do ill to reject this study on the plea of those who hold,

but cannot prove it, that it trains only pupils apt at it. The choice should come in the senior school, not in the junior.

As for the other subjects, which might be provided for in the elementary schools, they already are provided for to a certain extent, but it is essential that they be continued in the junior school for three reasons: (1) because many important phases, such as hygiene, are too advanced for the elementary school; (2) because the continuity should be maintained for those who later are going to follow scientific or vocational lines, and (3) because they are the greatest stimuli to extra-curricular pursuits.

With these objections answered, however, it must be frankly admitted that the programme suggested is not "water-tight," that it is merely a working basis for the formulation of curricula to fit special needs. It may reasonably be asserted, nevertheless, that any system may be open to grave criticism if it does not satisfy the obvious demands of present-day America.

Every secondary pupil, no matter what his or her future is to be, should receive the beginnings of a general education; the junior school, I am convinced, is the place for such an education; and such an education, if my assumptions are

sound, implies, more or less, the subjects mentioned, with a two-fold provision: that several of them be pursued for a number of years, and that they provide stimuli for outside activity.

The programme for the senior school would proceed along the same general lines, except that it would be divided into three courses: classical, scientific, and vocational. In the first Latin would be assumed, and Greek would be a possibility. English and history would be required; mathematics, physics, and biology would be possible electives; and to the French and German would be added, as electives, Spanish and Italian. The aim of the course would be to develop the humanistic and informational features of the junior school. It would prepare directly for college, but perhaps no less directly for a "large and liberal" enjoyment of life.

The science course would have the same purpose, but in place of language would throw the emphasis on science. Physics, another science, mathematics, and French or German would be required, while the other subjects of the classical course would be elective. Greek should be quite as possible for a science pupil as for a classical, not an alternative for science, as it is

in many schools. In our catch-as-catch-can curricula we have too often got into an absurd way of assuming that Greek and science are antithetical; we forget the lesson of the Renaissance.

The vocational course, as has been intimated, should offer each pupil a thorough course in *one* vocation. This is essential in cases where the junior school work in manual training, drawing, and music, together with supervised outside activities, may have indicated to the pupil, as well as to the parent and the teacher, the best line to follow. Such certainty, of course, is unusual: few boys and girls of fifteen know positively what they want to do. It should be possible, therefore, for a pupil to switch over from one vocational course to another; but even if the pupil is uncertain, there is little doubt that he will benefit from learning to do a given thing well provided he shows aptitude in that line. From the point of view of his immediate success it may be unfortunate that he worked at forging when he happens, after all, to become a farmer, but from the point of view of character, he is about as well off. At all events, there is no sound logic in the pernicious practice of giving him, just because he is uncer-

tain, a useless smattering of several different vocations. If he is in such case, he had better take the general course.

Just what vocational courses a given school should offer depends on circumstances. Some of the following should certainly be offered: *carpentry, machine work* (including forging, milling, and printing), *agriculture, business* (including stenography, bookkeeping, banking, and practical economics), *domestic science* (including sewing, cooking, and housekeeping), *drawing, and music*. A clear distinction should be made between work that merely touches vocational subjects and work that gives definite training toward a calling. The first belongs in the junior school and is designed to develop the use of the hands, to stimulate pupils to an intelligent employment of free time, and to give "leads" toward the selection of a future occupation. The second belongs in the senior school and is designed to give special training in a chosen calling. Assuming that these subjects should occupy about sixteen hours each week of the pupil's school work, the rest of the time (about eight hours) would, with the exception of English (included throughout), be distributed variously according to the vocation—mathematics

for the machinist, a modern language for the business student, and so on. These additional subjects, naturally, would be practically elective. There is no reason for stopping general education altogether when vocational begins.

The foregoing courses may be tabulated as follows:

JUNIOR SCHOOL

SUBJECTS		PERIODS PER WEEK
Prescribed throughout	<i>English</i> —three years . . .	4
	<i>Latin</i>	
	or	
	<i>French</i>	—three years . . . 4
	or	
	<i>German</i>	
	<i>Mathematics</i> —three years . . .	4
	<i>Physical Training</i> —three years.	2
1st year	<i>Singing</i> —one year	} 6—9 (3rd year)
	<i>Elementary Science</i> —one year	
2d year	<i>Drawing, mechanical and free-hand</i> —one year	
	<i>Geography</i> —one year	
	<i>Manual work</i> { wood metal printing sewing } —one year	
3rd year	<i>Biology and Hygiene</i> —one year	}
	<i>American History</i> —one year	

20—23

NOTE: Additional credit to be allowed for an extra course each year in any of the above subjects not prescribed and in any subjects offered in the senior school and approved for election in the junior school.

SENIOR SCHOOL

(Classical Course)

SUBJECTS		PERIODS PER WEEK
Prescribed throughout	<i>English</i> —three years.	4
	<i>Latin</i> —three years	4
	<i>Greek</i>	} —three years 4
	or	
	<i>French</i>	
	or	
	<i>German</i>	
Two sub- jects to be elected each year	or	}
	<i>Italian</i>	
	or	
	<i>Spanish</i>	
	<i>History, Ancient, European, Civics</i> —three years	
		3
	<i>English History</i>	} 6
	<i>Mathematics</i> , algebra, geometry, trigonometry.	
	<i>Science</i> , botany, geology, astronomy, physics, chemistry, physical geography	
	<i>Manual work</i> , wood, metal, printing, sewing, cooking, agriculture	
	<i>Drawing</i>	
	<i>Music</i>	
<i>An additional language</i>		—

NOTE: Additional credit to be allowed for an extra course each year.

SENIOR SCHOOL

(Science Course)

SUBJECTS		PERIODS PER WEEK
Prescribed throughout	<i>English</i> —three years	4
	<i>Latin</i>	—three years 4
	or	
	<i>Greek</i>	
	or	
	<i>French</i>	
	or	
	<i>German</i>	
	or	
	<i>Italian</i>	
	or	
	<i>Spanish</i>	
	<i>History, Ancient, European, Civics</i> —three years }	4
	<i>Mathematics, algebra, geometry</i> —two years }	3
	<i>Physics,</i> —one year }	
Two sub- jects to be elected each year	<i>English History</i>	6
	<i>Mathematics, trigonometry</i>	
	<i>Science, botany, geology, astronomy, advanced biology, physical geography, chemistry, advanced physics</i>	
	<i>Manual work, wood, metal, printing, sewing, cooking, agriculture</i>	
	<i>Drawing</i>	
	<i>Music</i>	
	<i>An additional language</i>	

NOTE: Additional credit to be allowed for an extra course each year.

SENIOR SCHOOL

(*Vocational Courses*)

SUBJECTS		PERIODS PER WEEK
Prescribed throughout	<i>English</i> —three years	4
	One of the following:	
	<i>Carpentry</i>	} —three years . 16
	<i>Machine work</i>	
	<i>Agriculture</i>	
	<i>Business</i>	
	<i>Domestic Science</i>	
	<i>Drawing</i>	
	<i>Music</i>	
	One elective each year from the subjects offered in the other courses . . .	4 (or 3)
		24

NOTE: Additional credit to be allowed for an extra course each year.

A word of comment on the above tables is necessary. They have been figured, it will be observed, on the basis of co-education and to provide for practically all types of secondary education. In schools for boys alone or for girls alone certain features of the vocational courses would naturally be omitted. Again, in schools of a special character—such as manual-training schools—the wide general course would not be included. The tendency, however, seems to be not only toward a six-year scheme, but toward schools which provide in one institution for both general and vocational courses. Segregation

works hardship to both types: it tends to make the vocational school too narrowly practical and the general course too academic. The work of the two divisions should be correlated wherever possible—as physics with machine work, for example—and the social life should be one. Even in such an inclusive school, however, it is manifest that all the subjects would not be necessary. An institution in a large city, for instance, would have no opportunity for a course in agriculture; and it would certainly be a mistake for our rural schools to attempt, at present, regular vocational courses in music and drawing, or more than three languages in the general course. Many minor adjustments, furthermore, would be necessary—such as the suggestion that a pupil probably going to college take two languages in the junior school. Finally, in the general courses of the senior school, the group system, if it can be wisely and economically administered, would be preferable to the system outlined above. Whatever plan is followed, however, it should be suspected if it does not provide for thorough work for a number of years, if it does not promote outside activity, and—to cover all the demands—if it does not prepare, in a large sense, for American life to-day.

CHAPTER X

METHODS

IT IS obvious that any curriculum, however adequate it looks on paper, may be practically valueless if it is badly taught. The phrase "method in his madness" describes an unusual condition only because it takes for granted that there is always method in sanity. Yet in a surprising number of cases wisdom stops with the curriculum. On every side we meet the pupil who has "gone through" an excellent course of study, but who is uneducated, who has had neither discipline nor cultural stimulus. Often, too, we meet the pupil who has learned to do accurately what he is told, but who has neither practical knowledge nor intellectual interest, who has been educated, as it were, to make all his time leisure and to squander that. We ought not to be so astonished as we are when the first sometimes turns out lawless and the second degenerate. The question of methods is really more fundamental than the question of curricula.

There is a good deal about methods, however, which cannot be discussed. We do well to recall the maxim that "Each teacher must make his own methods with his own wits." We must keep always in mind that teaching is an art, a matter of the individual reaction between the teacher and the pupil—in short, as one teacher has put it, "It takes two to make a teach." The class, we must further remember, is only an artificial accident of our social conditions. Sometimes it is an unfortunate arrangement, sometimes an extremely useful one, but we must not forget that the individual's development is the primary concern; that he will go on developing, it is to be hoped, long after he is dissociated from the temporary school group.

This is a point of special importance, since we are prone, in these days of standardizing, of regulating life by the cash register and the card index, to search with perverted energy for the perfect method. Many of the articles in educational literature offer open sesames in method. Nearly all our text-books include "model" questions. Yet there is no open sesame except the personality of the teacher; and model questions, since we cannot prescribe

beforehand the situation in any given classroom, are an absurdity.

But the fact that a large part of method is outside of reasonable discussion does not prevent us from considering the relation of methods in general to particular studies. This, moreover, is perhaps the most vital point at the present day. Every teacher with zeal, intelligence, and a sense of humor will make sooner or later some sort of methods for his individual problems. We not only must leave him to himself, but we may do so with cheerful hope of success. Whether the methods of the whole school, however, make for a well-rounded or a one-sided education is not only a problem that we may discuss, but one that is not yet very clearly recognized as important. Whole schools slip, unconsciously as it were, into methods that provide only for discipline or for what gets called "practical connection with life"; they develop a kind of traditional set one way—a habit of treating all pupils, all subjects, all problems, in the same manner; they become incurably shut-minded to methods outside their single-track experience; and they flounder hopelessly if they are confronted with the question, "What are you trying to do?" They are like the

golfer who uses the same stick and the same stroke for every "lie."

The general consideration of method, moreover, has special application in this book, for it concerns the parent as well as the teacher. There must be harmonious coöperation throughout if the processes of the school are to produce well-rounded results.

First, coöperation in the school. Even in a very narrow curriculum there is abundant opportunity for conflicting methods, or the happy opposite. In a single subject, indeed, the pupil, as he passes from instructor to instructor, may come under a bewildering variety of cross-purposes. In English, for instance, one teacher may give the very strong impression that the work in literature is a matter of interest and that the work in composition is a matter of necessity: the one is suggested rather than required; the other must be done whatever the inclination. Next, perhaps, comes a teacher who makes both an obligation or who, seeking to follow his predecessor, confuses the two, with the result that the composition drill grows lax and the literature work a drudgery—just the opposite of what they should be. That the methods of one study may defeat the purposes

of another study is still more obvious. A sort of "step and fetch it" efficiency, for example, may be gained in mathematics by the assignment of many short tests, with closely figured grades as a result; the stimulus comes from the competition for marks, not from the subject matter. Very possibly the Latin teacher, however, who perhaps has thought of his work as chiefly disciplinary, now finds that he can get attention to his lessons only by adopting the test and mark method; whatever semblance of humanism his classes once had is now utterly banished: in the race for marks he can appraise, day by day, the learning of paradigms but not the appreciation of Virgil. Similar instances might be easily multiplied. The resulting education, it should be noted, plays fast and loose with the pupil's mind—perhaps with his morals: he does not always study what is best for him in the best way, and he learns, often, to accept wholly fictitious values as real. If our purpose were to teach him to bluff, we could not set about it more thoroughly than by methods which end in rewarding the daily performance.

In attempting to cure such a condition, the champions of "culture" too often assert that

the mathematics teacher must be deprived of his stimulus, while the mathematician retorts that the other studies should be more exact or fail. But in these, as in similar suggestions, the weakness of improving one thing at the expense of another prevails; the operation is something like taking a cough medicine which ruins the stomach. Wise coöperation is the only remedy; and coöperation implies going back of the separate units to the main purpose.

The method applied to a particular subject, in other words, must be productive and must, at the same time, take into account the productivity in other subjects. In short, it must not consider the subject first, but the pupil—the pupil who is developing, or should be, in all sorts of ways, in extra-curricular as well as in curricular, in physical and moral as well as in intellectual. A friend of the writer's, on being asked if he didn't sometimes get tired of teaching Virgil over and over again, replied, "Bless your soul, I'm not teaching Virgil; I'm teaching the boy." We may subdivide our programme of studies, but we cannot safely subdivide the pupil.

Determined that our methods shall stimulate growth on the part of the pupil, we are at once

confronted by a variety of demands, each of which, if followed up, opens large questions. It may be generally laid down, however, if the needs of the curriculum have been rightly calculated—whatever the particular subjects—that there must be not only stimulus to culture, or rigid discipline, or drill in necessary elements, or provision for information, or memorizing, or exercise in reasoning, but all of these. They are not confined, moreover, to particular subjects. It may be, of course, that certain branches, such as literature and history, offer special opportunities for humanism, while others, such as mathematics, offer special chances for drill; but the important thing is that each subject shall satisfy a variety of demands and that, where it falls short, it shall dovetail so closely with other subjects that it may help rather than hinder them. To take a concrete example, manual work cannot directly supply any cultural stimulus, but the pupils by making real articles for practical use in science or in vocational work can be made to feel the relation of the two subjects as part of life, while the science and vocational work obviously should have close connection, ethical rather than practical, with the history of human endeavor. The pupil,

not dismembered, realizes in a natural, fructifying way the interdependence of human activities. The classical student no longer supposes culture a thing aloof in academic groves; the vocational student no longer imagines that living is mere practical efficiency.

Since the class is a necessary evil, however, and sometimes a necessary benefit, the teacher must apply, if always with reservations in favor of the individual, a class method that does have important relation to his subject. Here there is no space to discuss in detail the various methods that have been applied to different subjects. It is more to the point to consider one or two problems that arise from recent investigations.

Mental discipline, it has been discovered, can be accomplished in almost any subject. Moreover, though it is sufficiently obvious that what our schools, particularly our public schools, lack nowadays is discipline, lost in the rush to stimulate the pupil's interest, it ought to be no less obvious that certain phases of some subjects can be spoiled if they are used merely to discipline the mind. The classics have been so spoiled; English literature is often so spoiled; even modern languages sometimes suffer from

the treatment; history has only just begun to emerge. In other words, though we need more discipline, we need especially discipline more wisely distributed. For instance, if the classics are to be used only for purposes of mental discipline, they scarcely justify themselves. The lingering enthusiasm for them, as well as the recently increasing demand for Latin, implies another expectation: they contain necessary information and they are supposed to have cultural value. The first question, then, is—In what studies should mental discipline be a secondary object?

The question may be answered in part by including those studies—the classics, history, and literature—which in the majority of cases have no utilitarian value after the pupil has graduated and the success of which depends largely on an interest which will invade vacations and the leisure hours of maturity. To have read a few good books at the point of the bayonet during the four or six years of school life has no great value, but to have acquired a habit of reading good books is of inestimable value. Intelligent interest, then, should be the main factor in any method applied to the classics, to history, and to literature.

That the question is answered only in part, however, is manifest when we note one of the most revolutionary discoveries of psychology: that training of one part of the mind does not train other parts. Learning to spell a great many words, for instance, will not make it easier to memorize verse or to think rapidly in numbers. In other words, mental discipline cannot be wholly relegated to mathematics.* Suppose even that it could, there would be no discipline for a pupil to whom mathematics came easy. It is therefore obvious that every subject should be taught with at least some reference to mental discipline. This does not imply, however, that mental discipline should be the chief consideration in all subjects. The fundamental answer to the question deals in terms of emphasis, not of right or wrong.

Thus a sort of rough scheme for various subjects may be tabulated. *Mental discipline* may be best administered in all operations where accuracy is the primary concern; that is, in mathematics, in composition, and in the fact side of all studies. *Learning by doing* easily

*There is a growing belief that this discovery weakens fundamentally the position of mathematics as a general training, since beyond the necessary operations they have no other general value.

designates its field: manual work, applied science, composition, and modern languages; and these subjects imply, in turn, shop work, the laboratory, writing for school publication, and learning to use modern languages by speaking them. *Learning by production* for other than utilitarian ends prescribes the emphasis in the methods best suited to the classics, to history, and to literature. To illustrate these points in detail would fill a volume; a single comment in connection with the classics must suffice.

When the classics do occasionally escape from the insufficient position of material for drill, they are given an interpretation which is supposed to be cultural, but which somehow leaves the majority of pupils unstirred. The pupil is told that the classics roused the mediæval mind to a sudden realization that this world was not the devil's, but a fair place for man to live in and enjoy; and the instruction proceeds to explain that the Renaissance, science, democracy, have sprung from the awakening. A most important point, vitally important in understanding history; but it does not seem to have occurred at all urgently to the good teachers that their pupils and the ancestors of their pupils have for some three or four centuries been accepting

this stirring discovery as a matter of fact. Pupils do not need to be persuaded that it is idle to discuss the relative altitude of the cherubim and seraphim in the celestial hierarchy. If the classics are to live to-day as a vital force in education, they must have a message *for our age*, just as they had a message for the fifteenth and sixteenth centuries. We must not repeat Erasmus; we must produce a modern Erasmus.

Some such effort to interpret the classics for us is already being made.* The message, roughly, seems to be that justice, harmony, moderation, taste, quality rather than size, are antidotes for many of our ills; our humanitarianism, as it has been put, needs a touch of humanism. Of course it is not a new message, any more than the classics are new, but it has certainly greater inspiration for us than the idea, already accepted, that this earth is worth while.

Reverting to the question of method, how shall such a message be conveyed? It may be stated in lectures to adult audiences, but not successfully lectured to boys and girls. Certainly the conventional method of drill in paradigms and of spelling out the meaning of a little

*Notably by Livingstone's "Greek Genius and Its Meaning to Us."

Cæsar, Cicero, and Virgil will not even approximate a transmission of the message. The pupils must read widely in translations, as well as minutely in the classical text; and to give their reading productive value, to get them to thinking, they must make frequent reports on topics that touch problems common to the ancients and themselves—they must learn how the ancients lived. Perhaps they will rarely be ready, in secondary schools, for direct instruction in the “moral,” but as they become familiar with a life that, with all its faults, was filled with virtues which we conspicuously lack, their minds will be unconsciously fitted to understand: classical ideas will get into the fibre of their thinking. All this work, moreover, should not be merely history, isolated from the language; knowledge of the language is a tremendous aid to understanding the habits of thought of a people—indeed, language informs thought almost as much as thought informs language. The emphasis in a method by which the classics might be taught productively, then, would run contrary to common practice. That is, intimacy with the life of the ancients would come first instead of last; a knowledge of the language would come second; and men-

tal discipline would come third instead of first.

In thus referring the method to the demands and possibilities of the subject, we must not lose sight of the fact already noted that it is a temporary expedient, that the individual's growth is the primary concern, and that any method should first of all consider him. Here the picture runs ahead, I am aware, to an ideal condition. It is a state of affairs, however, for which our schools should constantly strive, and one, we must not forget, that cannot be attained without constant, close coöperation. It may be that the "Direct Method" is the best way of teaching modern languages; it seems reasonable that literature courses should not prescribe the book till the pupil has been taken into account; it seems logical that mathematics should resort to frequent drill—but the final test of the value of these or any other methods depends upon their composite result in the pupil.

That such a result cannot be exactly tested by the most sublimated system of examinations need not dismay us. If we are in close touch with our pupils and consider always their development, we may approximate a sufficient valuation. We are aware that what is disci-

pline for one is no discipline for another, that what stimulates one does not stimulate another, and so forth; with the result that, prescribing for the individual, we find in each subject the necessity of a variety of methods and in all the subjects the necessity of harmoniously productive methods.* A complicated, an almost superhuman task it seems to make education; but it is really less complicated for the pupil than a perversely wholesale method, each part isolated and at war with its fellow. Whether it is difficult or not for the teacher is in one sense not the question; it is his job. As a matter of fact, however, the chief difficulty lies in acquiring a coöperative state of mind. Once that is really acquired, perversely frustrating methods become difficult because they are dreary: they promise no way out. On the other hand, when

*This rather ideal condition is undoubtedly retarded by the examinations for entrance to college. The difficulty lies in the temptation to disregard features which are unexaminable but which may be highly educative. Admitting by certificate, however, seems to be a greater evil—at least so long as many of our schools are unreliable. A good temporary solution is the compromise of requiring only four examinations and a detailed report of the pupil's school work (as in the Harvard "New Plan"). The difficulty will be largely obviated when the colleges realize more widely than they now do just what the schools are attempting to accomplish.

the pupil instead of the subject dictates the method, the apparent difficulty becomes easy because interesting. There is a faith to prove, as it were; and fellowship in the body magisterial challenges to effort.

A tremendous complication does arise, however, in the question of what the pupil does when he is away from school. Here, as in other matters, the main burden may be put on the school, but it must be remembered that the work of the school—especially of a day-school—can be easily frustrated by well-enough-meaning but uncoöperative parents. The reason for this is simple. In the majority of our day-schools, both public and private, the pupil is at school only 14 per cent. of his time while school is in session. Every afternoon, every evening, all of Saturday, all of Sunday, he is developing in ways over which the school has no direct control. If the vacations be taken into account, he spends at school only 10 per cent. of the total hours in the year. Even in those schools which provide for the supervision of play and preparation, the percentages are as low as 28 and 20; while the boarding-school, which is said to have all the pupil's time, has, as a matter of fact, only 70 per cent. of it.

What happens in the 90 or 80 or 30 per cent. when the pupil is not at school?

Of course it must be figured that a great deal of time passes in necessary details of living—sleeping, dressing, eating—that still more is somewhat harmlessly lost in coming and going, and in odd minutes between. Suppose, further, that the pupil studies diligently all of every evening. The afternoons, Saturdays, and Sundays would nevertheless represent over 20 per cent. of the week. Moreover, few pupils do study diligently all of every evening. Certain questions may be in order, even if we do not generalize answers to them.

When do your boys or girls study?

How do they go about it?

Have you any knowledge of what the school expects?

Do you take any interest in their reaction in regard to various studies and do you attempt to support the efforts of the school in this respect?

What books do they read? What books can they get in your house or in your neighborhood?

Do you ever talk with them about their reading?

What interests and outside activities have they?

Do you ever take part in these—or at least stimulate by suggestion and encouragement?

Do your children loiter on the streets?

Do you know anything about their conversation—its topics, its language?

What sort of English do they talk during the 144 hours each week (out of 168) when they are not in school?

What sort of friends have they? What do the friends do with their spare time?

Do your children attend moving-picture shows at will?

Do moving-picture shows seem to affect their interests? How?

What sort of exercise do they take? Is it regular?

In many senses these questions concern physical and moral more than mental growth, but the three are so closely related in the individual that one side may not be disregarded without affecting another. Moreover, though many of the questions provoke answers far outside the field of methods, the actual ways of the classroom may be vitally influenced by such answers. It may be objected, to be sure, that only a model parent or model children could give quite satisfactory answers to the

whole list. The point at issue, however, is this: that in so far as boys and girls pass six sevenths of their time in occupations which, if not positively injurious, are aimless and unproductive, they are imposing on the school an insuperable task. About all it can do under such conditions is to correct—or to attempt to correct.

The coöperation of parents is important for another reason. One of the first steps toward success in the education of a child is to arouse its interest and affection. This step, often difficult for the teacher, is successfully accomplished by the ordinary parent before he knows it; it almost goes without saying that the child is interested in its parents and is unquestioningly bound by ties of affection. Any time or energy, therefore, which the parent gives in support of the school work, is of well-nigh inestimable value. If a pupil is not getting the culture, discipline, and information which the school sets out to give, the first question of the father or mother may be: "What is the matter with the school?" but the more pertinent, if second, question is, "What am I doing with those six sevenths of the child's time which are in my hands?"

What methods the parent follows must be

determined in large measure by the reaction between him and his boy or girl, just as the teacher's methods are the outcome of two personalities in close touch. His chief concern should be to understand his child, to express a sympathetic interest in his child's activities, to find out what the school is doing, to let the school know what he is doing, and to take care that the child's development shall not be one-sided. If he does this, methods will take care of themselves.

CHAPTER XI

ATHLETICS

"I'LL tell you why Smith was such a good end," I once heard an old athlete say, commenting on the football of twenty years ago; "Whenever the umpire was on the other side of the line, Smith crawled like a crab till he was nearly five yards off-side; he never missed a chance, Smith didn't!"

There were several in the group of listeners, and most of them did not dream of pouncing on the speaker as a champion of moral obliquity. The one person who did feel strongly enough to speak out was the man who, in the opinion of those present, really had a case to prove. "You speak of Smith's performance," he said, "as if it were meritorious; whereas it was just plain dishonest. You were actually proud of Smith!"

Yes, the first speaker had been proud of Smith. Smith was working for his college—of course he wouldn't have cheated for his

personal advantage; in fact, Smith was an exceptionally "decent" fellow. Moreover, as for breaking the rules, everybody did it if he dared. Anyhow, wasn't the umpire there to catch you? The champion of Smith found good-natured support from most of those present. The second speaker stuck to his point—and remained exceptional.

The discussion just related actually took place, and it is no doubt typical; nearly every one has heard it, or a conversation very much like it. The case, moreover, is not the familiar one of the easy-going crowd and the moral precisian; it covers a particular condition in our school and college athletics. For men who do not belong to the easy-going crowd, who are most punctilious in regard to moral questions, who are themselves ready to speak out, to be the exceptional persons, frequently shut their eyes to plain dishonesty in our athletic sports. I had almost said "they used to," for a better condition has clearly set in. It is doubtful, however, whether the condition implies a greatly improved *attitude of mind* among the players. That it does not is indicated perhaps by the circumstances which attend the improvement: an increase of penalties, so that it is more dangerous

to cheat; an increase of officials, so that it is now practically impossible to "crawl like a crab" off-side without being caught. In many instances, no doubt, the effort has been more constructive, less purely penal. There is a tendency on the part of educational authorities to abolish professional coaching, at least in schools; there are signs that some effort is being made to treat contests in athletics as games, not as cut-throat business. The general attitude of mind, however, will not improve so long as athletics are isolated. The trouble, in other words, is not with the rules, but with the treatment of athletics apart from the other features, mental and moral as well as physical, of education. It should be possible, if the attitude of mind were really right, to diminish rather than increase the number of rules and officials.

Other athletic problems, moreover, require the same reference to the whole development of the individuals under consideration. Every one is familiar with the case of the boy who eats, dreams, thinks, talks athletics till all else is crowded out of his experience. Less familiar, but not uncommon, is the boy who takes no part in athletics unless there is a team to play on; while some boys and a great many girls take

almost no athletic exercise. Again, there is a very widespread conception of athletic sport as primarily a spectacle, not a game. All these conditions work, in some form or other, against the proper adjustment of our boys and girls to their environment: for, in the first place, their physical development is haphazard; and, in the second, their mental and moral growth may, and frequently does, suffer seriously.

To effect a correlation is a beautiful theory, but it is unfortunately difficult to work out; for it implies, in our secondary schools, a great many things which do not exist. To beg the question, however, by attempting to solve the various athletic problems as isolated cases leads nowhither. So long as we have not established a right attitude of mind toward athletics, we have failed; and in so far as we do not attempt to adjust the athletic problems to the larger problems which involve them, we are failing daily. Moreover, though a reasonably ideal condition may be difficult to bring about, the solution of the isolated problems follows simply, as a matter of course, when the adjustment has been accomplished. The solution, it may be added, is nearly impossible so long as the problems are not considered in their proper perspective. The

main point, therefore, before attempting to meet athletic questions, is to consider what right physical development in our school children implies.

The three chief requisites—*proper supervision, adequate equipment, and the treatment of physical development as part of the whole education*—are to be found only in negligible cases, whether in private or public education. One of the three, usually the second, is frequently found in private schools, but rarely in conjunction with the other two. A few words of comment on these three requisites may serve to emphasize their importance and their consequences.

Proper supervision implies, first of all, an adequate number of instructors. In the typical private school—say of 150 pupils—one finds commonly just one physical instructor, whereas there may be ten to fifteen teachers, or one to every dozen or so pupils, occupied solely with intellectual development. The disproportion is not so great as it sounds, of course, for classroom work is more exhausting and takes more time than physical work, a large part of which is nearly recreation. Still, we may well wonder whether the proportion is fair when we realize that an individual subject, such as Latin or

English, in such a school has twice as many teachers as physical training has. In public schools the ratio is much greater. In one of our best high schools, for instance, there are about twenty teachers of English for 2,000 pupils and three or four physical instructors, including an athletic coach. Our decision as to what the proportion should be will naturally depend largely on what other points proper supervision implies.

To put the need in its lowest terms, proper supervision implies sufficient attention to the needs of the individual to provide for an accurate record, taken several times a year, of his physical condition; and for exercises, both in the gymnasium and on the playground, suited to his needs. But such work requires participation: the physical instructor, if he is to accomplish much, must know how to play games, must, above all, know how to regulate play; he must take an active interest in the individual's athletic performance, whether that individual is captain of the school team or substitute on a junior nine; he must bear constantly in mind that in physical development fun is more important than statistics are, and that the whole growth of the pupil is the most important thing of all. In

other words, he must be an expert: he must know not only how to examine a pupil, but what weaknesses the measurements imply and what treatment will cure them. In addition, he must be a man of high character and stimulating presence, a man who can take advantage of the moral influence which he may exert. Next to the headmaster or principal, he is perhaps the most important member of the faculty.

Obviously, one man cannot do such work with more than a few pupils. He must have helpers. It is desirable, however, that a large part of his assistance, especially in connection with the play side, should come not from professional physical trainers, but from teachers whose chief work is in the classroom. The main reason for this is that the physical development of the pupil becomes at once the concern of the whole faculty. A hardly less important reason is that the classroom teacher finds, by playing as well as working with his pupils, that he understands them and that they understand him to such an increased extent that his all-round influence is more than doubled. Such an arrangement has already been satisfactorily worked out in England and in a few of our own schools, especially in private boarding-schools.

It is really beside the point to urge that teachers haven't time: either there should be more teachers or there should be less teaching; it is better to diminish slightly the classroom work than to omit entirely the necessary work that the teacher, and only the teacher, can do on the athletic field. Again, it is illogical, though it may state a deplorable fact, that many teachers feel athletics (that is, quite one third of the time of pupils in *their* charge) no concern of theirs. Indeed, some are so hostile to athletics that, instead of using them, they seek to cripple them. All this is only another way of stating our too common conception of athletics as spectacles meant for children. In a school where such an opinion obtains, the physical instructor might as well be dismissed; his hands are hopelessly tied.

The equipment necessary for proper physical development involves a good gymnasium and adequate playgrounds. Just what "good" and "adequate" mean is of course quite relative. For the first, it may be said, as a minimum, that there should be dressing-rooms, baths, apparatus, a floor large enough for basket-ball; and that the building should be well lighted, evenly heated, and well ventilated. These conditions do not often exist; the gymnasium, if there is

any, is frequently put in the basement or in a dusty shed—in whatever place is left when everything else is provided for. The same thing may be said, in general, of the playground—a question of great practical difficulty in our large cities. There is rarely space enough, and the apparatus is usually insufficient. These defects, however, show chiefly that physical training is only just beginning to take its logical place in education, and they are much more likely to be remedied than the less material defects—proper supervision and the treatment of physical development as part of the whole education.

The last of these points should be capable of fairly satisfactory realization if there is a competent man in charge of physical training and if he is assisted, as suggested above, by several of the younger teachers who, if not always athletic, are sympathetic toward athletics. Then, when the faculty considers an individual, it will take into consideration his whole development. It may be that he needs more athletics, or less athletics, or athletics of a different kind. It may be realized, perhaps, that to do good work in his studies he needs greater virility, or greater patience or courage, such as athletics

might develop; it may be that, with the advice of the physical instructor, he will be given less study work, or more study work, for a time. In every case it should be realized that the development of character is best served by "coöperative harmonies" in physical, mental, and moral adjustment. And here, as in the matter of methods, the assistance or the indifference of the parent, especially of the parent whose child is at a day-school 10 per cent. of the time and away from school 90 per cent. of the time, may make or mar the result.

In such a scheme athletics, as intimated, play an important part. For, besides being a chief aid to the actual development of bone and muscle, they may—in a sense, they must—serve two important ends: they should accustom our boys and girls to habits of exercise which will invade their maturity, and they should make a great contribution to the development of character.

Both of these ends imply control. The main control, especially of teams, should be in the hands of the students themselves. Proper supervision, however, with the coöperation of the home, must see to it that the individual does not have too much or too little.

The cultivation of habits of exercise implies, first of all, that athletics should be fun, and though it may seem strange to suggest that they could be anything else, they can be easily killed by too much organization. At least, they are so little fun that the majority of people drop them as soon as school and college days are over. In a large athletic club—say of three or four thousand members—only a handful actually take regular exercise; most of the members sit about admiring the heroes or “swapping stories” about the past—and grow fat or dyspeptic in the process. Conditions are improving, to be sure, but not very fast; we are still a long way from the Englishman’s idea of exercise as an essential part of his life. The reason, of course, is by no means that people think of athletics as not fun, as drudgery, but comparatively few think of them *positively* as fun: sports are still chiefly a spectacle. Another reason is that the majority of our people have never passed through sufficient athletic experiences to have acquired the habit; or perhaps they have played on a team and cannot think of athletic sports as possible without a team. Our education must provide more variety in sports—such as tennis, rowing, running—that the

individual can continue alone or with a single friend, and, with adequate supervision, it must see that practically every student is included. Just as the curriculum must suggest leads for extra-curricular work, so the physical training must develop in each pupil sport resources to which he will eagerly turn when the team and school days are past.

More fundamental than any of these reasons for cultivating habits of exercise is the physical and moral help that they are to a man or woman all through life. If a person has learned to take care of himself, to spend his leisure hours actively in appropriate sports, there is not only a good chance that he will escape many of the physical ills to which middle age is heir, but that, with a sound mind *growing* in a sound body, he will escape the despondency and cupidity and sensuality which frequently find expression in immorality and crime.

These are truisms, no doubt, but we have nevertheless not yet widely realized what enormous value well-adjusted athletic habits may have in the moral field. The self-control, the patience, the courage, the generosity, the clean living that may arise from them, if they are habitual and kept in proportion with the whole

life of the individual, can hardly be overestimated. In excess they are bad, of course, just as study in excess or business in excess is bad; but similarly, just as no study at all or no business at all is bad, so no athletics—especially no athletic habits in the individual—are a serious defect. If every man were a farmer or a lumberman, the defect might not be serious, but in our complicated city life, especially as regards those who attend secondary schools and colleges and later pass into business and professional activities, a personal athletic inheritance is practically a necessity.

Such a condition, naturally, depends chiefly on a state of mind. Athletics to be of service must be kept in proportion; and to keep them in proportion, appropriate to the needs of the individual, means an appreciation of their values in relation to physical, mental, and moral development. Then and not till then will the problems suggested at the beginning of this chapter receive more than temporary and isolated solution. The point is not to surround athletics with rules so much as to educate our youth to a right attitude toward them. That this in its highest conception is an unattainable ideal is of course true; but it is not unthinkable

that with increased supervision and coöperation an attitude of mind may be induced which will mean a striking improvement in physique and morale throughout the country. The problems which now confront us may be practically, if not quite ideally, solved. Smith will cease to "crawl like a crab" off-side—not because he may be caught—but because, instead of "everybody's doing it," nobody will be doing it.

CHAPTER XII

MORALITY AND RELIGION

✓MORALITY and religion, more than any problems of education, are outside school jurisdiction. It is no doubt right that they should be, yet the moment we recognize that education is concerned with the whole life of the individual, we must recognize as well that the particular phase represented by the school may not wisely disregard the most important side of the individual's development. For we do not find it hard to agree that the most important thing in the education of the child is character; and it follows that the school, with its powerful if brief influence, must play an important part in determining the characters of our citizens. ✓ When we beg the question by delegating moral influence to the home, we not only invite the home to delegate intellectual influence to the school, but we dismember the child: in most instances we encourage the condition in which the child is good but not intelligently so, or clever but

not morally sound; we tend to inculcate the notion that morality applies only to certain times and places.

A further reason for special consideration of morals in our education is the plain fact that they are not what they should be. Latterly there has been a good deal of hysteria over social problems; no doubt the evil has been exaggerated; but the hysteria arises, not so much because the evil is imaginary as because we have morbidly isolated it: we must face the fact of its very widespread existence, not only potentially in our school children, as a preparation for sexual sins later on, but sometimes actually in those of high school age. Similarly, we must face the fact of a good deal of cheating, "promiscuous borrowing," profanity, and unclean language.

The above generalizations, of course, would rarely include more than a small number of the pupils in any given school; and it must be recognized that schools vary astonishingly—all the way from an institution which is able in most instances to prevent smoking, even in the vacations, to the school which had to meet an alarming spread of venereal disease. It must be remembered, furthermore, that the standard

of honesty in an adolescent is not that of an adult. It is not a natural and incurable depravity in our youth, in fact, that makes the moral problem in our schools. It is, first of all, the lack of coöperation between the home and the school; and, secondly, the indifference of some schools and of some teachers to their obligation.

✓ In many cases, to be sure, the school frankly recognizes its share in the problem. The solution is complicated, however, by the fact that direct instruction in morals, though it is easy, does not accomplish character. Insistence on intellectual activity, encouragement of industrious habits, and provision for normal physical development—without any reference to religion or ethics—seem to many the wiser course. Yet in those who attempt no more than this there is not infrequently an uncomfortable sense that something is being left out. To satisfy this something, which gets variously named, many schools have introduced the so-called “social hour,” which is largely intended to produce ethical results; some have included definite instruction in practical problems, such as social service and sex-hygiene; a few have instituted daily exercises of a non-sectarian but religious

nature; and many private schools offer definitely denominational instruction and services. To discuss what the school, as an institution, may wisely do we must first come to a general understanding of what we mean by morality and religion in education; and we must consider, especially in reference to public instruction, certain practical limitations.

We shall not find much difficulty in agreeing that we may fairly ask of any individual that he develop *habits* of honesty, of temperance, of industry, of generosity, of purity, of truth-telling, above all, of truth-living. That such habits can be developed only by constant practice goes, of course, without saying; and constant practice involves at once intelligent and sympathetic coöperation between the home and the school.

The matter may not be so simply dismissed, however, if we keep the individual in mind. In the first place, no two homes are alike; each has its particular code, its private "categorical imperatives." To be concrete, it is highly immoral, in the eyes of certain people, for a woman to sew, or for a man to play golf, on Sunday; yet the persons condemned may hold up their hands in pious horror when they hear, perhaps, that

their contemner is in the habit of drinking wine with his dinner. Suppose, even, that we can wholly clear away from our problem all the small, temporary prejudices which proceed from particular creeds and a provincial view of conduct; suppose, in short, that adequate co-operation can really be adjusted; we must still meet the fact that we deal with individuals in whom our exercises will not produce the desirable habits in equal degree. We may even have resolved upon close attention to the needs of each individual—we shall still have to determine *what to do*; and that question at once involves the larger question, *what to be*. In other words, our morality, our doing, must be constantly informed by our religion, our being.

To those who conduct “church” and “parochial” schools this statement may seem too self-evident to call for discussion; to many working in public schools it is not less true, though it sometimes seems not practicable; by the majority of Americans, I think, it is more or less believed. Some, however, who may or may not admit the general point, do not consider religion the province of the school. Of these a considerable number associate religion wholly with the particular theology to which they adhere—or

to which they do not adhere—and they cannot see how, without the several theologies (all or all but one of which they detest), religion can be part of education.

It happens, however, that the kind of religion which tells most with adolescent boys and girls has nowadays nothing to do with theology and little to do with sectarian worship. To put it the other way about, it is the side of religion which may flourish in any church. I do not mean that there is not a work for the various sects, as sects, to perform among children, but I do mean that such work is not an essential part of their school education. It is most essential, on the other hand, that all pupils, in school and out, should find their morality constantly inspired by a pervasive sense of their common tie to the great spiritual source.

This, I take it, is what religion means in its simplest terms; and we do well, in considering education, to remind ourselves of what is essential, not merely accidental, in all religions. No nation without religion has been able long to escape a fatal materialism; no people without it has been able to maintain a just and continuous sense of eternity; and if the child rehearses in miniature the experience of the race, his life

will be without spiritual guidance and inspiration, his sense of values will be temporary and shifting in big things as well as in little, so long as the race which he represents never lifts up its eyes. It is not enough, in other words, that our morality be wise, that we understand with our minds the rightness of such or such an action. Temperance, generosity, patience, and other high moral qualities do not spring from man's instinctive impulses, nor yet chiefly from his wisdom, but from a potent, if vague, connection with a life higher and larger than his own.

A sort of elementary and essential religion, then, must pervade both the home and the school. For the pupil, if he goes from a religious home to an unreligious school—or *vice versa*—soon learns to think of religion as a prejudice rather than a principle, as an accident of a peculiar set of circumstances rather than the essence of his whole life. In our effort to confine religion to its proper bounds we have made it less important than eating. I do not mean that we should all at once grow noxiously pious—a condition not to be feared in frank America—but I do emphatically mean that our education will be in large part vain if we base it wholly upon our terrestrial wisdom and if the deeper

life of the home is divorced from the deeper life of the school.

So much for the general point; but what can be practically done? Religion, to be of dynamic value to boys and girls, implies not only the individual problem of faith, but a sense of spiritual fellowship. A great deal, of course, can and should be done independently by families and churches; the child should be started right before it is even of primary school age. To discuss what practical steps the school may take we must first consider certain practical limitations of our time.

The first two limitations are (1) that the problem is so essentially an individual one that an institution cannot deal with it, and (2) that religious work is not the school's province. Both of these objections, if the foregoing assertions are sound, have been met; but they remain practical limitations to-day because they are still widely believed in. Recognition of them as temporary limitations does not mean that they are inevitable, but that for the present our schools must proceed slowly. People must be taught to want religion in schools; it cannot be forced on them. When it is fully realized that an individual's real spiritual and moral life is

indissolubly one with his intellectual and physical growth, these limitations will cease.

A third limitation, that religious exercises and instruction of any kind are forbidden in most public schools, presents the chief difficulty. The laws which forbid such exercises and instruction were founded on a common belief: (1) that religion implied sectarian doctrine and theology to an unavoidable extent—that our schools would soon ring with the discordant din of “sects and schisms”; and (2) that in a free country, with free institutions, we might not impose any religious form, that not only various Christian churches must find our education untainted by sectarian bias, but that non-Christian sects, such as the Jews, must find no doctrines repugnant to them. Undoubtedly the common belief on which this law was founded has not passed: in our public schools there is no place whatever for religion that implies sectarian doctrine of any sort. To say this, however, is very different from saying that there is no place for religion of any sort. Indeed, there seems to be a practical, as well as a theoretical, demand for it. We have not only private schools flourishing in many cases because they supply what some feel is lacking in public schools, but we have a large

and growing number of practically free parochial, or Roman Catholic, schools. It is true, no doubt, that many of the patrons of these schools would be dissatisfied with any religious work in schools which did not conform to their way of thinking, but it is for them as well as for those in charge of public instruction to take into account that parochial schools, supported by persons who already pay taxes to support public schools, must supply, from a financial point of view, an impoverished education, and that such segregation is dangerously undemocratic. It must be recognized, furthermore, that there is a growing number of persons who realize that the sort of religious education potent with boys and girls does not depend on formal theology. The important thing is that our children lift up their hearts, that they realize that "no man hath quickened his own soul." A great many are willing, since their home and church can still provide for denominational instruction, to compromise their sectarian preferences rather than omit religion altogether in our schools.

Indeed, a good deal of the failure that attends the religious services in our church schools may be ascribed to a misunderstanding of what

awakens religion in boys and girls. Doctrinal preaching, isolated and therefore meaningless chapters from the Bible, conventional prayers for deliverance from sins which children do not commit, unconvincing repetition of the assertion that they are "miserable sinners"—these are the rule rather than the exception; and they are frequently supported by hymns which in no way express the religion of youth. The Rev. S. S. Drury, in an excellent little pamphlet called "The Truth in Youth," thus pictures the hymn fiasco: "A few days ago, while thinking over the subject of what is the matter with the Church in schools, or with the approach of schools to religion, I chanced to hear a chapel full of boys sing hymn No. 377. That hymn of Isaac Watts' is, as you remember, an appeal to the Holy Spirit to kindle a flame of sacred love in these cold hearts of ours. The second stanza sadly confesses an utter worldliness, and the third a collapse of worship. As all young people love to sing, hymn 377 'went splendidly.' Its one defect as a religious exercise was that of untruth: the boys who sang the hymn could not and should not have meant a word of it. There is put into the mouth of youth what the heart of youth does not contain—coldness, for-

malism, worldliness, materialism, and a sense of failure. This confession of cold-heartedness on the tongues of young Christians could only be true as a sad prophecy or as an unconscious complaint against conditions which would land them in such a plight. A cynic looking on might properly aver that ten years from now in vain they will tune their lifeless song, in ten years see how they will grovel here below!"

Just what can be practically done in public schools—supposing that a sufficient number agree as to its desirability—is of course a matter for careful discussion. The fundamental needs of the whole country—or at least of the whole state in which the schools are situated—must be discussed from every possible point of view. Two considerations only are certain at present: nothing in this connection must be done hastily, and what is done must at first be under-done rather than over-done. It ought to be possible soon, if not immediately, to provide for two things: in the first place, there might be each morning, as there is in many non-sectarian private schools, a very simple exercise, in which each pupil should be reminded—by a hymn and a brief talk—of his common spiritual union with others. This exercise, moreover, should be

conducted by the principal or head-master, without the slightest trace of sectarian bias or religious unction; it should never be let out, as it were, to the priests of different sects. The other thing is the life of Jesus, which as a simple record of fact is a source of inspiration to Jew as well as to Christian. Public school instruction, therefore, might wisely confine itself to the gospels; and to the story of them, not to the various interpretations. This informational work, moreover, by its connection with home and church life, should bear abundantly religious fruit. To be sure, the pupil might receive the information, as well as the interpretation of it, through his home or his church, but the school must take into account those who do not receive it and those who receive it so confused with theology and smug sanctity that the one thing they desire, if they dared say it, is not to be like Jesus.

For moral, as well as for literary, reasons it is of course desirable that the whole Bible should be studied in our schools, but it is unlikely that, with present limitations, the whole Bible can be included in the religious instruction of the school. A possible arrangement, which seems to be working well in English schools, is to in-

clude the whole Bible, but by putting the religious instruction first in the morning to make it possible for those who disapprove to come late. Such a scheme would free the schools from the complaint that the Bible is not taught in them, at the same time safeguarding them from the danger of making Bible study compulsory. Perhaps we should find, as the English have found, that the majority of pupils, so long as the instruction was not *forced* on them, would come early, with the approval of their parents.

It is no doubt possible, however, that the introduction of these features into our public education would offer difficulties too great for present adjustment. One man or one school, in an intelligently sympathetic community, might manage where several men, in less sympathetic communities, would fail. Fortunately this point of religious exercises is the least important thing in education; I have given it considerable attention because it is at present a moot question. But the really important thing—though it takes much less space to say it—is that the teacher, particularly the head teacher, and the parent should give the growing child an abiding sense of his spiritual relationships, sometimes by precept, sometimes by

example, never by philosophical subtleties, but chiefly by that almost magical distributor of spiritual life—personality. If the teacher or the parent shows, whatever his outward practices, that the mainspring of his life is material success—more insidious yet, that he measures success quantitatively—then his morality will tend to become expediency; and the child will follow the ignoble lead. If, on the other hand, the teacher or the parent shows that he has within him a guiding light, constantly nourished from eternal sources, the child will somehow take on the same quality of informing his acts in this small, imperfect world by his life in a larger, perfect world. His morality will tend to consider Truth above his personal desires. The continuance of the parochial and church schools is probably necessary for some time to come—certainly necessary so long as all religious instruction and exercise are debarred from our public schools—but in all our institutions, public or private, sectarian or non-sectarian, it is essential that the teacher should realize his responsibility for the pupil's spiritual growth. ✓

In all this talk about the teacher and the parent, it will be observed, I am reiterating my insistence on the unity of life, on the fact that

education, to be effective, must be recognized as a continuous and a pervasive process. If we keep this fact in mind—in short, if we refuse to dismember the child—the solution of the various moral problems, so vexing when considered by themselves, follows more or less logically. I do not mean that the solution is not hard to *work* out, but it is now fairly easy to *think* out.

Granted an atmosphere of spiritual presence in the parent and the teacher, a great deal of moral influence, without direct moral instruction, may be accomplished in the pupil's studies. Without such spiritual presence, the study remains isolated, an intellectual exercise merely, insecure as a stimulus to right living. The pupil should transfer his straight thinking inevitably, without question, from the intellectual field to the moral field, but this he will do only if there is growing in him a sense of harmony, a feeling for his own oneness in a life that is one. A familiar example of how studies may stimulate to right living is the chastening and uplifting influence of great literature, but we may reasonably expect moral stimulus from all studies. One that has not yet been fully realized is the proper study of nature. This might be of particular value at a time when the apoth-

eosis of outward and visible success, of *appearing* to "deliver the goods," has invaded our schools to an alarming degree. We make a tremendous fuss over our records, athletic and other; we advertise indecently for recruits; yet we hope that in some queer way our children will not be careful to work only when they are seen of all men, or that they will not be careful to be seen of all men when they work. What a rebuke to this temporary success the methods of nature are! As a pupil gradually grasps the idea of life going on about him, producing, reproducing, eternal and resurgent, he comes to a realization of his insignificance and nevertheless true importance in the world. He is only one of billions, he now sees—a creature no more inevitable than a dandelion—but he sees, too, that he is part of a vast and moving *life*, that his part, if he is true to the laws of nature, is a noble part, to be neglected only with dishonor. With salutary lessons about seed-time and blossoming, he appreciates, as direct instruction can never show him, the great truth that the final work—the fruit—is not a casual, spectacular performance. The important thing, he now realizes, is what he is in his deepest nature; something like the sun will take care of the fruit.

Other moral questions, if we take the pupil's life as a whole, may be worked out in the same way. The sex problem, for instance, must not be isolated with morbid pruriency. When the individual is ready, he should no doubt receive certain definite information, both at home and at school, but the greater part of his knowledge should come in conjunction with the rest of his education—as part of physical training, for example, and as a natural part of biology. The point has been well expressed in a paragraph of *The Social Emergency*,* an excellent consideration of the whole problem: “The standard toward which we are working in sex education involves the dissemination throughout the school curriculum of such information as we now give in a single talk. In addition to such nature study work and simple biology and physiology and hygiene as should be included in the lower grades, there should be instruction in biology and in personal hygiene required for all upper grammar and all high school students as soon as well-qualified teachers are available. In personal hygiene a proper amount of sex hygiene should be incorporated; and with the treatment of other diseases, gonorrhea and syphilis should

*Edited by W. T. Foster, Boston, 1914.

be given adequate attention; the idea of the whole plan being to place all these matters in their proper setting without undue emphasis on matters of sex."

Finally, there should be an adequate opportunity for our boys and girls to practise the morals which they learn. Important aids toward the development of right habits are to be found in social service, which may run all the way from small responsibilities in the school to actual work among those less fortunately placed. It is hard to understand how a person is to be of much direct service to the community if he has passed his whole school life in being of service only to himself. Herein, indeed, lies the chief value of our gregarious education: the pupil is a member of a community; if the school is run with any attention to his general development, countless opportunities for service may be offered him.

In this as in other matters, however, very little can be accomplished unless the pupil's life as an individual is ministered to with close attention, with sympathy, and with coöperation between the home and the school. Probably nothing more important can be said in conclusion than to repeat the point with which we

started, that the whole life of the pupil must be taken into account, that his physical, mental, and spiritual education, often separated for convenience of discussion, must be treated as intimately interdependent, and that the measure of his education should be growth through continuous, centrifugal production.

THE END

**A WORD ABOUT
THE AMERICAN BOOKS**

The American Books

A Library of Good Citizenship

TO vote regularly and conscientiously and never to have been arrested for disorder is not the be-all and end-all of good citizenship. The good citizen is he or she who bears an active hand in cleansing and making merry the black spots of the neighborhood; who cherishes a home however small; who takes an increasingly intelligent interest in all that contributes to the country's welfare, and feels a keenly patriotic hope for the future of the nation.

For such citizens THE AMERICAN BOOKS are designed—a series of small volumes on current American problems. The keynote of the series will be the discussion of distinctively American movements and questions connected with the future prosperity of the United States.

The series was planned long before the great war, but it has derived added importance from the position which that great struggle has given America on the face of the globe. The United States, standing aloof from the suicidal bloodshed of the Old World, has necessarily become the peaceful arbiter of the earth's destinies and the flywheel to keep the world's industry revolving.

An inquiry into the meaning and tendency of American civilization to-day is thus not only a matter of interest but of patriotic duty. The publishers wish THE AMERICAN BOOKS to be a series of brief, authoritative manuals which will attempt to lay bare some of the problems that confront us to-day; written in popular terms that will inspire rather than discourage the casual reader. The series should prove not only of great interest to all American citizens who wish to aid in solving their country's pressing problems, but to every foreigner visiting this country who seeks an interpretation of the American point of view.

The publishers wish THE AMERICAN BOOKS to be written by the best men, and to this end they seek the widest publicity for the plan. They will be glad to receive suggestions as to appropriate titles for inclusion in the series and will welcome authoritative MSS submitted from any quarter. In particular they submit the plan to the consideration of the American colleges where the problems of the country are being studied. In science, literature, business, politics, in the arts of war and the arts of peace, the publishers will seek writers who have stood for fearless achievement or equally fearless failure, who will build up A LIBRARY OF GOOD CITIZENSHIP.

*(For complete list of volumes in
this series see opposite title page.)*



THE COUNTRY LIFE PRESS
GARDEN CITY, N. Y.

373.73 H659A c.1

Hinchman # The American
school : a study of secon

015E



373.73

H659A

Hinchman

The American school

373.73

H659A

Hinchman

The American school

